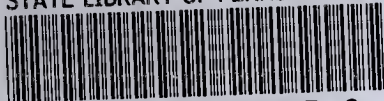


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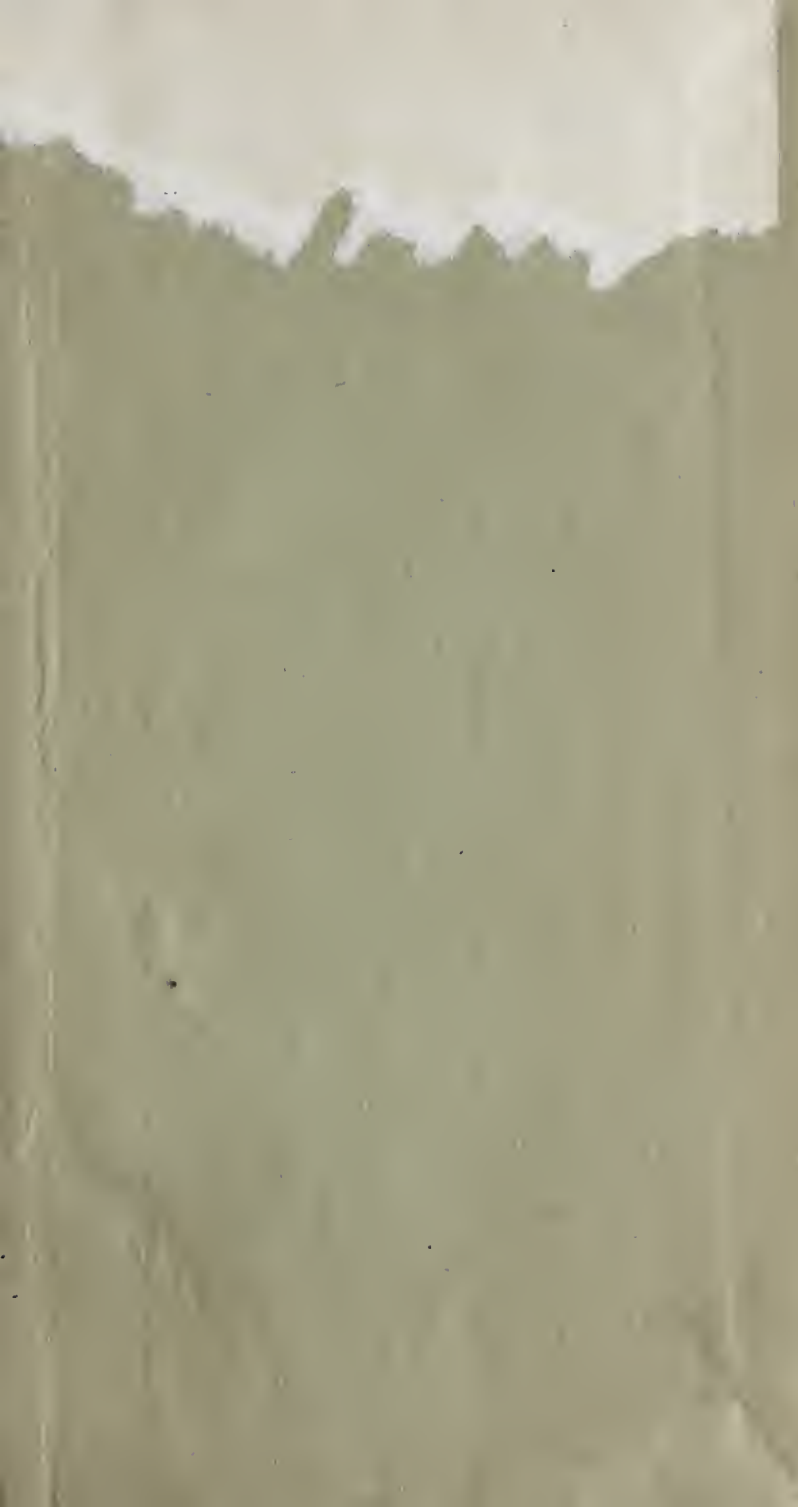
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VOLUME 2



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THE
ANCIENT HISTORY

OF THE

EGYPTIANS,		MEDES AND PERSIANS,
CARTHAGINIANS;		MACEDONIANS,
ASSYRIANS;		AND
BABYLONIANS,		GRECIANS.

BY MR. ROLLIN,
LATE PRINCIPAL OF THE UNIVERSITY OF PARIS,
&c. &c. &c.

IN EIGHT VOLUMES.

VOL. II.

CONTAINING THE HISTORY OF THE
ASSYRIANS, MEDES AND PERSIANS, AND
GRECIANS.

THE NINTH EDITION.

ILLUSTRATED WITH MAPS.

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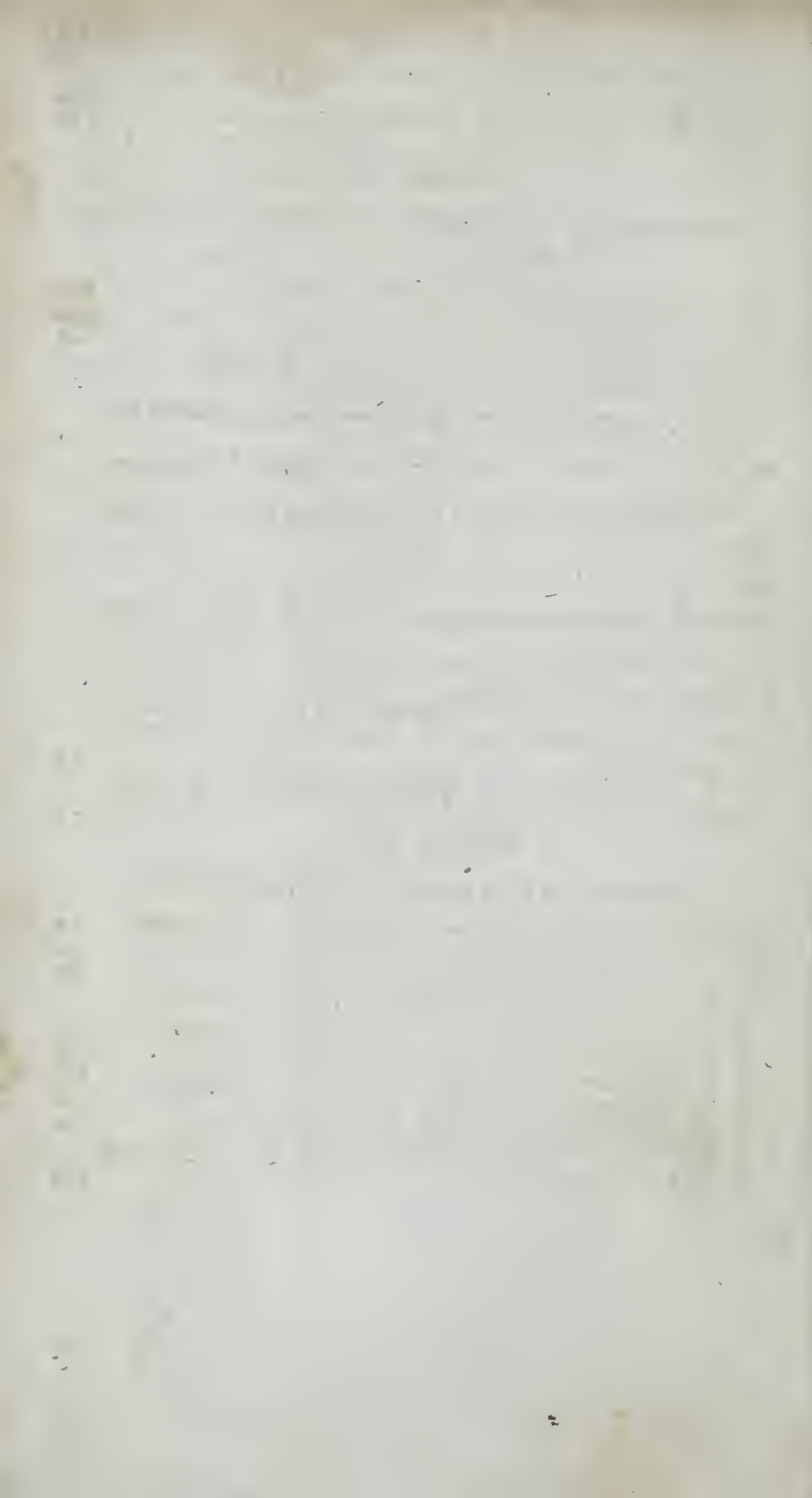
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BOOK THIRD.

THE HISTORY OF THE ASSYRIANS.

PLAN.

THIS book will contain the history of the Assyrian empire, both of Nineveh and Babylon, the kingdom of the Medes, and the kingdom of the Lydians.

CHAPTER FIRST.

THE FIRST EMPIRE OF THE ASSYRIANS.

SECTION I.

DURATION OF THAT EMPIRE.

THE Assyrian empire was undoubtedly one of the most powerful in the world. As to the length of its duration, two particular opinions have chiefly prevailed. Some authors, as Ctesias, whose opinion is followed by Justin, give it a duration of thirteen hundred years: others reduce it to five hundred and twenty, of which number is Herodotus. The diminution, or rather the interruption of power, which happened in this vast empire, might possibly give occasion to this difference of opinion, and may perhaps serve in some measure to reconcile it.

The history of those early times is so obscure, the monuments which convey it down to us so contrary to each other, and the systems of the * moderns upon that matter so different, that it is difficult to lay down any opinion about it, as certain and incontestable. But where certainty is not to be had, I suppose a reasonable person will be satisfied with probability; and, in my opinion, a man can hardly be deceived if he makes

* They that are curious to see more of this matter may read the dissertations of Abbot Banier, and Mr. Freret, upon the Assyrian empire, in the Memoirs of the Academy of Belles Lettres; for the first, see Tom. III. and for the other, Tom. V.: as also what Father Tournemine has written upon this subject in his edition of Menochius.

the Assyrian empire equal in antiquity with the city of Babylon, its capital. Now we learn from the holy scripture, that this was built by Nimrod, who certainly was a great conqueror, and in all appearance the first and most ancient that ever aspired after that denomination.

* The Babylonians (as Callisthenes, a philosopher in Alexander's retinue, wrote to Aristotle) reckoned themselves to be at least of 1903 years standing, when that prince entered triumphant into Babylon; which makes their origin reach back to the year of the world 1771, that is to say, 115 years after the deluge. This computation comes within a few years of the time we suppose Nimrod to have founded that city. Indeed this testimony of Callisthenes, as it does not agree with any other accounts of that matter, is not deemed authentic by the learned; but the conformity we find between it and the holy scripture should make us regard it.

Upon these grounds I think we may allow Nimrod to have been the founder of the first Assyrian empire, which subsisted with more or less extent and glory upwards of † 1450 years, from the time of Nimrod to that of Sardanapalus, the last king, that is to say, from the year of the world 1800 to the year 3257.

‡ NIMROD. He is the same with Belus §, who was afterwards worshipped as a god under that appellation.

He was the son of Chus, grandson of Cham, and great grandson of Noah. He was, says the scripture, "a mighty hunter before the Lord ||." In applying himself to this laborious and dangerous exercise, he had two things in view; the first was, to gain the people's affection, by delivering them from the fury and dread of wild beasts; the next was, to train up numbers of young people by this exercise of hunting to endure labour and hardship, to form them to the use of arms, to inure them to a kind of discipline and obedience, that at a proper time after they had been accustomed to his orders, and seasoned in arms, he might make use of them for other purposes more serious than hunting.

In ancient history we find some footsteps remaining of this

* Porphyr. apud Simplic. in lib. ii. de cælo.

† Here I depart from the opinion of bishop Usher, my ordinary guide, with respect to the duration of the Assyrian empire, which he supposes, with Herodotus, to have lasted but 520 years; but the time when Nimrod lived and Sardanapalus died, I take from him.

‡ A. M. 180. Ant. J. C. 2204.

§ Belus or Baal signifies Lord.

|| Gen. x. 90.

artifice of Nimrod, whom the writers have confounded with Ninus, his son: for Diodorus * has these words: “Ninus, the most ancient of the Assyrian kings mentioned in history, performed great actions. Being naturally of a warlike disposition, and ambitious of glory that results from valour, he armed a considerable number of young men, that were brave and vigorous, like himself; trained them up a long time in laborious exercises and hardships, and by that means accustomed them to bear the fatigues of war patiently, and to face dangers with courage and intrepidity.”

† What the same author adds, that Ninus entered into an alliance with the king of the Arabs, and joined forces with him, is a piece of ancient tradition, which informs us, that the sons of Chus, and by consequence the brothers of Nimrod, all settled themselves in Arabia, along the Persian gulf, from Havila to the Ocean, and lived near enough their brother to lend him succours, or to receive them from him. And what the same historian further says of Ninus, that he was the first king of the Assyrians, agrees exactly with what the scripture says of Nimrod, “that he began to be mighty upon the earth;” that is, he procured himself settlements, built cities, subdued his neighbours, united different people under one and the same authority, by the band of the same polity and the same laws, and formed them into one state; which, for those early times, was of a considerable extent, though bounded by the rivers Euphrates and Tigris; and which in succeeding ages made new acquisitions by degrees, and at length extended its conquests very far.

‡ The capital city of his kingdom,” says the scripture, “was Babylon.” Most of the prophane historians ascribe the founding of Babylon to § Semiramis, the rest to Belus. It is visible, that both the one and the other are mistaken, if they speak of the first founding of that city; for it owes its beginning neither to Semiramis, nor to Nimrod, but to the foolish vanity of those persons mentioned in scripture ||, who desired to build a tower and a city, that should render their memory immortal.

** Josephus relates, upon the testimony of a Sibyl (which must have been very ancient, and whose fictions cannot be imputed to the indiscreet zeal of any Christians), that the gods

* Lib. ii. p. 90.

† Ibid.

‡ Gen. x. 10.

§ Semiramis eam condiderat, vel, ut plerique tradidere, Belus, cujus regia ostenditur. Q. Curt. lib. v. c. 1.

|| Gen. xi. 4.

** Hist. Jud. l. i. c. 4.

throw down the tower by an impetuous wind, or a violent hurricane. Had this been the case, Nimrod's temerity must have been still the greater, to rebuild a city and a tower, which God himself had overthrown with such marks of his displeasure. But the scripture says no such thing; and it is very probable, the building remained in the condition it was when God put an end to the work by the confusion of languages; and that the tower consecrated to Belus, which is described by Herodotus *, was this very tower which the sons of men pretended to raise to the clouds.

It is further probable, that this ridiculous design being defeated by such an astonishing prodigy as none could be the author of but God himself, every body abandoned the place, which had given him offence; and that Nimrod was the first who encompassed it afterwards with walls, settled therein his friends and confederates, and subdued those that lived round about it, beginning his empire in that place, but not confining it to so narrow a compass: *Fuit principium regni ejus Babylon*. The other cities which the scripture speaks of in the same place, were in the land of Shinar, which was certainly the province of which Babylon became the metropolis.

From this country he went into that which has the name of Assyria, and there built Nineveh: † *De terra ille egressus est Assur, et edificavit Ninsven*. This is the sense in which many learned men understand the word Assur, looking upon it as the name of a province, and not of the first man who possessed it; as if it were, *egressus est in Assur, in Assyriam*. And this seems to be the most natural construction, for many reasons not necessary to be recited in this place. The country of Assyria, in one of the prophets ‡, is described by the particular character of being the land of Nimrod: *Et pascent terram Assur in gladio, et terram Nimrod in lanceis ejus; et liberabit ab Assur, cum venerit in terram nostram*. It derived its name from Assur, the son of Shem, who without doubt had settled himself and family there, and was probably driven out, or brought under subjection by the usurper Nimrod.

This conqueror, having possessed himself of the provinces of Assur §, did not ravage them, like a tyrant, but filled them with cities, and made himself as much beloved by his new subjects as he was by his old ones; so that the historians ||, who have not examined into the bottom of this affair, have thought

* Lib. i. c. 181.

§ Gen. x. 11, 12.

† Gen. x. 11.

|| Diod. l. ii. p. 90.

‡ Mic. v. 6.

that he made use of the Assyrians to conquer the Babylonians. Among other cities, he built one more large and magnificent than the rest, which he called Nineveh, from the name of his son Ninus, in order to immortalize his memory. The son in his turn, out of veneration for his father, was willing that they who had served him as their king should adore him as their god, and induce other nations to render him the same worship. For it appears plainly, that Nimrod is the famous Belus of the Babylonians, the first king whom the people deified for his great actions, and who shewed others the way to that sort of immortality, which may result from human accomplishments.

I intend to speak of the mighty strength and greatness of the cities of Babylon and Nineveh, under the kings to whom their building is ascribed by profane authors, because the scripture says little or nothing on that subject. This silence of scripture, so little satisfactory to our curiosity, may become an instructive lesson for our piety. The holy penman has placed Nimrod and Abraham, as it were, in one view before us; and seems to have put them so near together on purpose, that we should see an example in the former, of what is admired and coveted by men; and in the latter, of what is acceptable and well-pleasing to God*. These two persons, so unlike one another, are the two first and chiefest citizens of two different cities, built on different motives, and with different principles; the one, self-love, and a desire of temporal advantages, carried even to the contemning of the Deity; the other, the love of God, even to the contemning of one's self.

NINUS. I have already observed, that most of the profane authors look upon him as the first founder of the Assyrian empire, and for that reason ascribe to him a great part of his father Nimrod's or Belus's actions.

† Having a design to enlarge his conquests, the first thing he did was to prepare troops and officers capable of promoting his designs. And having received powerful succours from the Arabians his neighbours, he took the field, and in the space of seventeen years conquered a vast extent of country, from Egypt as far as India and Bactriana, which he did not then venture to attack.

At his return, before he entered upon any new conquests, he conceived the design of immortalizing his name by the build-

* *Fecerunt civitates duas amores duo: terrenam scilicet amor sui usque ad contemptum Dei; cœlestem vero amor Dei usque ad contemptum sui.* St. Aug. de Civ. Dei, lib. xiv. c. 28.

† Diod. l. ii. p. 90—95.

ing of a city answerable to the greatness of his power; he called it Nineveh, and built it on the eastern banks of the Tigris*. Possibly he did no more than finish the work his father had begun. His design, says Diodorus, was to make Nineveh the largest and noblest city in the world, and not leave it in the power of those that came after him, ever to build, or hope to build such another. Nor was he deceived in his view, for never did any city come up to the greatness and magnificence of this: It was one hundred and fifty stadia, or eighteen miles three quarters in length, and ninety stadia, or eleven miles and one quarter in breadth; and consequently was an oblong square. Its circumference was four hundred and eighty stadia, or sixty miles. For this reason we find it said in the prophet Jonah, “† That Nineveh was an exceeding great city, of three days journey;” which is to be understood of the whole circuit, or compass of the city‡. The walls of it were an hundred feet high, and of so considerable a thickness, that three chariots might go a-breast upon them with ease. They were fortified and adorned with fifteen hundred towers two hundred feet high.

After he had finished this prodigious work, he resumed his expedition against the Bactrians. His army, according to the relation of Ctesias, consisted of 1700,000 foot, 200,000 horse, and about 16,000 chariots, armed with scythes. Diodorus adds, that this ought not to appear incredible, since, not to mention the innumerable armies of Darius and Xerxes, the single city of Syracuse, in the time of Dionysius the tyrant, furnished 120,000 foot, and 12,000 horse, besides 400 vessels well equipped and provided. And a little before Hannibal's time, Italy, including the citizens and allies, was able to send into the field near a million of men. Ninus made himself master of a great number of cities, and at last laid siege to Bactria, the capital of the country. Here he would probably have seen all his attempts miscarry, had it not been for the diligence and assistance of Semiramis, wife to one of his chief officers, a woman of an uncommon courage, and particularly exempted from the weakness of her sex. She was born at Ascalon, a city of Syria. I think it needless

* Diodorus says it was on the banks of the Euphrates, and speaks of it as if it was so, in many places; but he is mistaken.

† Jon. ii. 3.

‡ It is hard to believe that Diodorus does not speak of the bigness of Nineveh with some exaggeration; therefore some learned men have reduced the stadium to little more than one half, and reckon fifteen of them to the Roman mile, instead of eight.

to recite the account Diodorus gives of her birth, and of the miraculous manner of her being nursed and brought up by pigeons, since that historian himself looks upon it only as a fabulous story. It was Semiramis that directed Ninus how to attack the citadel, and by her means he took it, and then became master of the city, in which he found an immense treasure. The husband of this lady having killed himself, to prevent the effects of the king's threats and indignation, who had conceived a violent passion for his wife, Ninus married Semiramis.

After his return to Nineveh, he had a son by her, whom he called Ninyas. Not long after this he died, and left the queen the government of the kingdom. She, in honour of his memory, erected him a magnificent monument, which remained a long time after the ruin of Nineveh.

* I find no appearance of truth in what some authors relate concerning the manner of Semiramis's coming to the throne. According to them, having secured the chief men of the state, and attached them to her interest by her benefactions and promises, she solicited the king with great importunity to put the sovereign power into her hands for the space of five days. He yielded to her intreaties, and all the provinces of the empire were commanded to obey Semiramis. These orders were executed but too exactly for the unfortunate Ninus, who was put to death, either immediately, or after some years imprisonment.

SEMIRAMIS. † This princess applied all her thoughts to immortalize her name, and to cover the meanness of her extraction by the greatness of her deeds and enterprizes. She proposed to herself to surpass all her predecessors in magnificence, and to that end she undertook the † building of the mighty Babylon, in which work she employed two millions of men, which were collected out of all the provinces of her vast empire. Some of her successors endeavoured to adorn that city with new works and embellishments. I shall here speak of them all together, in order to give the reader a more clear and distinct idea of that stupendous city.

The principal works which rendered Babylon so famous, are, the walls of the city; the keys and the bridge; the lake,

* Plut. in Mor. p. 753. † Diod. l. ii. p. 95.

† We are not to wonder, if we find the founding of a city ascribed to different persons. It is common, even among the profane writers, to say, Such a prince built such a city, whether he was the person that first founded it, or that only embellished or enlarged it.

banks, and canals made for the draining of the river; the palaces, hanging gardens, and the temple of Belus; works of such a surprising magnificence, as is scarce to be comprehended. Dr. Prideaux having treated this matter with great extent and learning, I have only to copy, or rather abridge him.

I. THE WALLS.

* Babylon stood on a large flat or plain, in a very fat and deep soil. The walls were every way prodigious. They were in thickness 87 feet; in height 350, and in compass 480 furlongs, which make 60 of our miles. These walls were drawn round the city in the form of a exact square, each side of which was 120 furlongs †, or 15 miles, in length, and all built of large bricks cemented together with bitumen, a glutinous slime arising out of the earth in that country, which binds in building much stronger and firmer than lime, and soon grows much harder than the bricks or stones themselves which it cements together.

These walls were surrounded on the outside with a vast ditch, full of water, and lined with bricks on both sides. The earth that was dug out of it, made the bricks wherewith the walls were built; and therefore from the vast height and breadth of the walls may be inferred the greatness of the ditch.

In every side of this great square were 25 gates, that is, 100 in all, which were all made of solid brass; and hence it is, that when God promised to Cyrus the conquest of Babylon, he tells him, “† That he would break in pieces before him the gates of brass.” Between every two of these gates were three towers, and four more at the four corners of this great square, and three between each of these corners and the next gate on either side; every one of these towers was ten feet higher than the walls. But this is to be understood only of those parts of the wall, where there was need of towers.

From the 25 gates in each side of this great square went 25 streets, in straight lines to the gates, which were directly over-against them, in the opposite side; so that the whole number of the streets were 50, each 15 miles long, whereof 25 went one way, and 25 the other, directly crossing each

* Her. l. i. c. 178. 180. Diod. l. ii. p. 95, 96. Q. Curt. l. v. c. 1.

† I relate things as I find them in the ancient authors, which Dean Prideaux has also done; but I cannot help believing that great abatements are to be made in what they say as to the immense extent of Babylon and Nineveh.

‡ Isai. xlv. 2.

other at right angles. Besides these, there were also four half streets, which had houses only on one side and the wall on the other; these went round the four sides of the city next the walls, and were each 200 feet broad; the rest were about 150. By these streets thus crossing each other, the whole city was cut out into 676 squares, each of which was $4\frac{1}{2}$ furlongs on every side, that is $2\frac{1}{4}$ miles in circumference. * Round these squares, on every side towards the streets, stood the houses, which were not contiguous, but had void spaces between them, all built three or four stories high, and beautified with all manner of ornaments towards the streets. The space within, in the middle of each square, was likewise all void ground, employed for yards, gardens, and other such uses; so that Babylon was greater in appearance than reality, near one half of the city being taken up in gardens and other cultivated lands, as we are told by Q. Curtius.

II. THE KEYS AND BRIDGE.

† A branch of the river Euphrates ran quite across the city, from the north to the south side; on each side of the river was a key, and a high wall built of brick and bitumen, of the same thickness as the wall that went round the city. In these walls, over-against every street that led to the river, were gates of brass, and from them descents by steps to the river, for the conveniency of the inhabitants, who used to pass over from one side to the other in boats, having no other way of crossing the river before the building of the bridge. These brazen gates were always open in the day-time, and shut in the night.

The bridge was not inferior to any of the other buildings either in beauty or magnificence; it was a ‡ furlong in length, and thirty feet in breadth, built with a wonderful art, to supply the defect of a foundation in the bottom of the river, which was all sandy. The arches were made of huge stones, fastened together with chains of iron, and melted lead. Before they began to build the bridge, they turned the course of the river, and laid its channel dry, having another view in so doing, besides that of laying the foundations more commodiously, as I shall explain hereafter. And as every thing was

* Quint. Curt. l. v. c. i.
l. ii. p. 96.

† Her. l. i. c. 180. et 186. Diod.

‡ Diodorus says, this bridge was five furlongs in length, which can hardly be true, since the Euphrates was but one furlong broad. Strab. l. xvi. p. 758.

prepared beforehand, both the bridge and the keys, which I have already described, were built in that interval.

III. THE LAKE, DITCHES, AND CANALS, MADE FOR THE DRAINING OF THE RIVER.

These works, objects of admiration for the skilful in all ages, were still more useful than magnificent. * In the beginning of the summer, on the sun's melting the snow on the mountains of Armenia, there arises a vast increase of waters, which, running into the Euphrates in the months of June, July, and August, makes it overflow its banks, and occasions such another inundation as the Nile does in Egypt. † To prevent the damage which both the city and country received from these inundations, at a very considerable distance above the town, two artificial canals were cut, which turned the course of these waters into the Tigris, before they reached Babylon. ‡ And to secure the country yet more from the danger of inundation, and to keep the river within its channel, they raised prodigious artificial banks on both sides the river, built of brick cemented with bitumen, which began at the head of the artificial canals, and extended below the city.

To facilitate the making of these works, it was necessary to turn the course of the river another way; for which purpose, to the west of Babylon, was dug a prodigious artificial lake §, 40 miles square, 160 in compass, and 35 feet deep according to Herodotus, and 75 according to Megasthenes. Into this lake was the whole river turned by an artificial canal cut from the west side of it, till the whole work was finished, when it was made to flow in its former channel. But that the Euphrates in the time of its increase might not overflow the city, through the gates on its sides, this lake, with the canal from the river, was still preserved. The water received into the lake at the time of these overflowings was kept there all the year, as in a common reservoir, for the benefit of the country, to be let out by sluices at all convenient times for the watering of the lands below it. The lake therefore was equally useful in defending the country from inundations, and making it fertile. I relate the wonders of Babylon, as they are delivered down to us by the ancients; but there are some of them which are scarce to

* Strab. l. xvi. p. 470. Plin. l. v. c. 26.

† Abyd. ap. Euf.

Præp. Evang. lib. ix.

‡ Abyd. ib. Her. l. i. c. 185.

§ The author follows Herodotus, who makes it 420 furlongs, or 52 miles square; but I chuse to follow Dean Prideaux, who in that prefers the account of Megasthenes.

be comprehended or believed, of which number is the lake I have described, I mean with respect to its vast extent.

Berosus, Megasthenes, and Abydenus, quoted by Josephus and Eusebius, make Nebuchadnezzar the author of most of these works; but Herodotus ascribes the bridge, the two keys of the river, and the lake, to Nitocris, the daughter-in-law of that monarch. Perhaps Nitocris might only finish what her father left imperfect at his death, on which account that historian might give her the honour of the whole undertaking.

IV. THE PALACES AND THE HANGING GARDENS.

* At the two ends of the bridge were two palaces, which had a communication with each other by a vault, built under the channel of the river, at the time of its being dry. The old palace, which stood on the east side of the river, was 30 furlongs or $3\frac{3}{4}$ miles in compass; near which stood the temple of Belus, of which we shall soon speak. The new palace, which stood on the west side of the river, opposite to the other, was 60 furlongs or $7\frac{1}{2}$ miles in compass. It was surrounded with three walls, one within another, with considerable spaces between them. These walls, as also those of the other palace, were embellished with an infinite variety of sculptures, representing all kinds of animals, to the life. Amongst the rest was a curious hunting piece, in which Semiramis on horseback was throwing her javelin at a leopard, and her husband Ninus piercing a lion.

† In this last or new palace were the Hanging Gardens, so celebrated among the Greeks. They contained a square of four plethra, that is, 400 feet, on every side, and were carried up aloft into the air, in the manner of several large terraces, one above another, till the height equalled that of the walls of the city. The ascent was from terrace to terrace, by stairs ten feet wide. The whole pile was sustained by vault arches, raised upon other arches, one above another, and strengthened by a wall, surrounding it on every side, of twenty-two feet thickness. On the top of the arches were first laid large flat stones, sixteen feet long, and four broad: Over these was a layer of reed, mixed with a great quantity of bitumen, upon which were two rows of bricks, closely cemented together with plaister. The whole was covered with thick sheets of lead, upon which lay the mould of the garden. And

* Diod. l. ii. p. 96, 97.

† Diod. p. 98, 99. Strab. l. xvi. p. 738. Quint. Curt. l. v. c. i.

all this floorage was contrived to keep the moisture of the mould from running away through the arches. The mould, or earth, laid hereon, was so deep that the greatest trees might take root in it; and with such the terraces were covered, as well as with all other plants and flowers, that were proper for a garden of pleasure. In the upper terrace there was an engine, or kind of pump, by which water was drawn up out of the river, and from thence the whole garden was watered. In the spaces between the several arches, upon which this whole structure rested, were large and magnificent apartments, that were very light, and had the advantage of a beautiful prospect.

* Amytis, the wife of Nebuchadnezzar, having been bred in Media, (for she was the daughter of Astyages, the king of that country), had been much taken with the mountains and woody parts of that country. And as she desired to have something like it in Babylon, Nebuchodonosor, to gratify her, caused this prodigious edifice to be erected: Diodorus gives much the same account of the matter, but without naming the persons.

V. THE TEMPLE OF BELUS.

† Another of the great works of Babylon was the temple of Belus, which stood, as I have mentioned already, near the old palace. It was most remarkable for a prodigious tower, that stood in the middle of it. At the foundation, according to Herodotus, it was a square of a furlong on each side, that is, half a mile in the whole compass, and, according to Strabo, it was also a furlong in height. It consisted of eight towers, built one above the other; and, because it decreased gradually to the top, Strabo calls the whole a pyramid. 'Tis not only asserted, but proved, that this tower much exceeded the greatest of the pyramids of Egypt in height. Therefore we have good reason to believe, as ‡ Bochartus asserts, that this is the very same tower, which was built there at the confusion of languages; and the rather, because it is attested by several profane authors that this tower was built of bricks and bitumen, as the scriptures tell us the tower of Babel was. The ascent to the top was by stairs on the outside round it; that is, perhaps, there was an easy sloping ascent in the side of the outer wall, which turning by slow degrees in a spiral line eight times round the tower from the bottom to the top, had the same appearance as if there had been eight towers placed upon one an-

* Γεωγ. ap. Jos. con. App. l. i. c. 6.
Diod. l. ii. p. 98. Strab. l. xvi. p. 783.

† Herod. l. i. c. 181.

‡ Phal. part. I. l. i. c. 3.
other.

other. In these different stories were many large rooms, with arched roofs supported by pillars. Over the whole, on the top of the tower, was an observatory, by the benefit of which the Babylonians became more expert in astronomy than all other nations, and made in a short time the great progress in it ascribed to them in history.

But the chief use to which this tower was designed was the worship of the god Belus, or Baal, as also that of several other deities; for which reason there was a multitude of chapels in the different parts of the tower. The riches of this temple in statues, tables, censers, cups, and other sacred vessels, all of massy gold, were immense. Among other images there was one of 40 feet high, which weighed 1000 Babylonish talents. The Babylonish talent, according to Pollux in his *Onomasticon*, contained 7000 Attic drachmas, and consequently was a sixth part more than the Attic talent, which contains but 6000 drachmas.

According to the calculation which Diodorus makes of the riches contained in this temple, the sum total amounts to 6300 Babylonish talents of gold.

The sixth part of 6300 is 1050; consequently 6300 Babylonish talents of gold are equivalent to 7350 Attic talents of gold.

Now, 7350 Attic talents of silver are worth upwards of L. 2,100,000 sterling. The proportion between gold and silver among the ancients we reckon as ten to one; therefore 7350 Attic talents of gold amount to above L. 21,000,000 sterling.

* This temple stood till the time of Xerxes; but he, on his return from his Grecian expedition, demolished it entirely, after having first plundered it of all its immense riches. Alexander, on his return to Babylon from his Indian expedition, purposed to have rebuilt it; and, in order thereto, set 10,000 men to work, to rid the place of its rubbish; but, after they had laboured herein two months, Alexander died, and that put an end to the undertaking.

Such were the chief works which rendered Babylon so famous; some of them are ascribed by profane authors to Semiramis, to whose history it is now time to return.

† When she had finished all these great undertakings, she thought fit to make a progress through the several parts of her empire; and, wherever she came, left monuments of her mag-

* Herod. l. i. c. 183. Strab. l. xv. p. 738. Arrian. l. vii. p. 480.

† Diod. l. ii. p. 100—108.

nificence, by many noble structures which she crected, either for the conveniency or ornament of her cities; she applied herself particularly to have water brought by aqueducts to such places as wanted it, and to make the highways easy, by cutting through mountains, and filling up valleys. In the time of Diodorus, there were still monuments to be seen in many places, with her name inscribed upon them.

* The authority this queen had over her people seems very extraordinary, since we find her presence alone capable of appeasing a sedition. One day, as she was dressing herself, word was brought of a tumult in the city; whereupon she went out immediately, with her head half dressed, and did not return till the disturbance was entirely appeased. A statue was erected in remembrance of this action, representing her in that very attitude and the undress, which had not hindered her from flying to her duty.

Not satisfied with the vast extent of dominions left her by her husband, she enlarged them by the conquest of a great part of *Æthiopia*. Whilst she was in that country, she had the curiosity to visit the temple of Jupiter Ammon, to inquire of the oracle how long she had to live. According to Diodorus, the answer she received was, that she should not die till her son Ninyas conspired against her, and that after her death one part of Asia would pay her divine honours.

Her greatest and last expedition was against India. On this occasion she raised an innumerable army out of all the provinces of her empire, and appointed *Bactra* for the rendezvous. As the strength of the Indians consisted chiefly in their great number of elephants, this artful queen had a multitude of camels accoutred in the form of elephants, in hopes of deceiving the enemy. 'Tis said that *Perseus* long after used the same stratagem against the Romans; but neither of them succeeded in this stratagem. The Indian king having notice of her approach, sent ambassadors to ask her who she was, and with what right, having never received any injury from him, she came out of wantonness to attack his dominions; adding, that her boldness should soon meet with the punishment it deserved. Tell your master, replied the queen, that in a little time I myself will let him know who I am. She advanced immediately towards the river †, from which the country takes its name; and having prepared a sufficient number of boats, she attempted to pass it with her army. Their passage was a long time

* Val. Maz. lib. ix. c. 3.

† Indus.

disputed ; but, after a bloody battle, she put her enemies to flight. Above 1000 of their boats were sunk, and above 100,000 of their men taken prisoners. Encouraged by this success, she advanced directly into the country, leaving 60,000 men behind to guard the bridge of boats, which she had built over the river. This was just what the king desired, who fled on purpose to bring her to an engagement in the heart of his country. As soon as he thought her far enough advanced, he faced about, and a second engagement ensued, more bloody than the first. The counterfeit elephants could not long sustain the shock of the true ones : these routed her army, and though Semiramis made every effort to rally and encourage her troops, it was in vain. The king, perceiving her engaged in the fight, advanced towards her, and wounded her in two places, but not mortally. The swiftness of her horse soon carried her beyond the reach of her enemies. As her men crowded to the bridge, to repass the river, great numbers of them perished, through the disorder and confusion unavoidable on such occasions. When those that could save themselves were safely over, she destroyed the bridge, and by that means stopt the enemy ; and the king likewise, in obedience to an oracle, had given orders to his troops not to pass the river, nor pursue Semiramis any farther. The queen, having made an exchange of prisoners at Bactra, returned to her own dominions with scarce one-third of her army, which, according to Ctesias, consisted of 300,000 foot, and 50,000 horse, besides the camels and chariots armed for war, of which she had a very considerable number. She, and Alexander after her, were the only persons that ever ventured to carry the war beyond the river Indus.

I must own, I am somewhat puzzled with a difficulty which may be raised against the extraordinary things related of Ninus and Semiramis, as they do not agree with times so near the deluge : Such vast armies, I mean, such a numerous cavalry, so many chariots armed with scythes, and such immense treasures of gold and silver ; all which seem to be of a later date. The same thing may likewise be said of the magnificence of the buildings ascribed to them. It is probable the Greek historians, who came so many ages afterwards, deceived by the likeness of names, through their ignorance in chronology, and the resemblance of one event with another, may have ascribed such things to more ancient princes, as belonged to those of a later date ; or may have attributed a number of exploits and enterprises to one, which ought to be divided amongst a series of them succeeding one another.

Semiramis, some time after her return, discovered that her son was plotting against her, and one of her principal officers had offered him his assistance. She then called to mind the oracle of Jupiter Ammon; and believing that her end approached, without inflicting any punishment on the officer, who was taken into custody, she voluntarily abdicated the throne, put the government into the hands of her son, and withdrew from the sight of men, hoping speedily to have divine honours paid to her according to the promise of the oracle. And indeed we are told, she was worshipped by the Assyrians, under the form of a dove. She lived 62 years, of which she reigned 42.

There are in the * *Memoirs of the Academy of Belles Lettres* two learned dissertations upon the Assyrian empire, and particularly on the reign and actions of Semiramis.

What Justin † says of Semiramis, namely, that after her husband's decease, not daring either to commit the government to her son, who was then too young, or openly to take it upon herself, she governed under the name and habit of Ninyas; and that, after having reigned in that manner above forty years, falling passionately in love with her own son, she endeavoured to bring him to a criminal compliance, and was slain by him: All this, I say, is so void of all appearance of truth, that to go about to confute it would be losing time. It must however be owned, that almost all the authors who have spoken of Semiramis, give us but a disadvantageous idea of her chastity.

I do not know but the glorious reign of this queen might partly induce ‡ Plato to maintain, in his *Commonwealth*, that women as well as men ought to be admitted into the management of public affairs, the conducting of armies, and the government of states; and by necessary consequence ought to be trained up in the same exercises as men, as well for the forming of the body as the mind. § Nor does he so much as except those exercises, wherein it was customary to fight stark naked, alledging, that the virtue of the sex would be a sufficient covering for them.

It is just matter of surprise to find so judicious a philosopher, in other respects, openly combating the most common and most natural maxims of modesty and decency, which virtues are the principal ornament of the sex, and insisting so strongly upon a principle, sufficiently confuted by the constant practice of all ages, and of almost all nations in the world.

* Vol. iii. p. 343, &c.
Rep. p. 451—457.

† Lib. i. c. 2.

‡ Lib. v. de

§ *Ἐπειπερ ἀρετὴν ἀντὶ ἡμαρτῶν ἀμφόσονταί.*

Aristotle,

* Aristotle, wiser in this than his master Plato, without doing the least injustice to the real merit and essential qualities of the sex, has with great judgment marked out the different ends, to which man and woman are ordained, from the different qualities of body and mind wherewith they are endowed by the Author of nature, who has given the one strength of body and intrepidity of mind, to enable him to undergo the greatest hardships, and face the most imminent dangers; whilst the other, on the contrary, is of a weak and delicate constitution, accompanied with a natural softness, and modest timidity, which render her more fit for a sedentary life, and dispose her to keep within the precincts of the house, to employ herself in a prudent and industrious œconomy.

† Xenophon is of the same opinion with Aristotle; and in order to set off the occupation of the wife, who confines herself within her house, agreeably compares her to the mother-bee, commonly called the queen of the bees, who alone governs and has the superintendence of the whole hive, who distributes all their employments, encourages their industry, presides over the building of their little cells, takes care of the nourishment and subsistence of her numerous family; regulates the quantity of honey appointed for that purpose, and at fixed and proper seasons sends abroad the new swarms in colonies, to ease and discharge the hive of its superfluous inhabitants. He remarks, with Aristotle, the difference of constitution and inclinations, designedly given by the Author of nature to man and woman, to point out to each of them their proper and respective offices and functions.

This allotment, far from degrading and lessening the woman, is really for her advantage and honour, in confiding to her a kind of domestic empire and government, administered only by gentleness, reason, equity, and good-nature; and in giving her frequent occasions to exert the most valuable and excellent qualities under the inestimable veil of modesty and submission. For it must ingenuously be owned, that at all times, and in all conditions, there have been women, who, by a real and solid merit, have distinguished themselves above their sex; as there have been innumerable instances of men, who by their defects have dishonoured theirs. But these are only particular cases, which form no rule, and which ought not to prevail against an establishment founded in nature, and prescribed by the Creator himself.

* De cura rei fam. l. i. c. 3.

† De administr. dom. p. 839.

* **NINYAS.** This prince was in no respect like those from whom he received life, and to whose throne he succeeded. Wholly intent upon his pleasures, he kept himself shut up in his palace, and seldom showed himself to his people. To keep them in their duty, he had always at Nineveh a certain number of regular troops, furnished every year from the several provinces of his empire, at the expiration of which term they were succeeded by the like number of other troops on the same conditions; the king putting a commander at the head of them, on whose fidelity he could depend. He made use of this method, that the officers might not have time to gain the affections of the soldiers, and so form any conspiracies against him.

His successors for thirty generations followed his example, and even out-did him in indolence. Their history is absolutely unknown, there remaining no footsteps of it.

† In Abraham's time the scripture speaks of Amraphael, king of Sennaar, the country where Babylon was situated, who with two other princes followed Chedarlaomer, king of the Elamites, whose tributary he probably was, in the war carried on by the latter against five kings of the land of Canaan.

‡ It was under the government of these inactive princes, that Sesostris, king of Egypt, extended his conquests so far in the East. But as his power was of a short duration, and not supported by his successors, the Assyrian empire soon returned to its former state.

§ Plato, a curious observer of antiquities, makes the kingdom of Troy, in the time of Priamus, dependent on the Assyrian empire. And Ctesias says, that Teutamus, the twentieth king after Ninyas, sent a considerable body of troops to the assistance of the Trojans, under the conduct of Memnon, the son of Tithonus, at the time when the Assyrian empire had subsisted above a thousand years; which agrees exactly with the time wherein I have placed the foundation of that empire. But the silence of Homer concerning so mighty a people, and which must needs have been well known, renders this fact exceedingly doubtful; and it must be owned, that whatever relates to the times of the ancient history of the Assyrians, is attended with great difficulties, into which my plan does not permit me to enter.

|| **PUL.** The scripture informs us, that Pul, king of Assyria, being come into the land of Israel, had a thousand talents.

* Diod. l. ii. p. 108.

† A. M. 2092. Ant. J. C. 1912.

‡ A. M. 2513. Ant. J. C. 1491.

§ A. M. 2820. Ant. J. C. 1184.

De Leg. l. iii. p. 685.

|| A. M. 3233. Ant. J. C. 771. 2 Kings xv. 19.

of silver given him by Menahem, king of the ten tribes, to engage him to lend him assistance, and secure him on his throne.

This Pul is supposed to be the king of Nineveh, who repented with all his people at the preaching of Jonah.

He is also thought to be the father of Sardanapalus, the last king of the Assyrians, called, according to the custom of the eastern nations, Sardan-pul; that is to say, Sardan, the son of Pul.

* SARDANAPALUS. This prince surpassed all his predecessors in effeminacy, luxury, and cowardice. He never went out of his palace, but spent all his time amongst a company of women, dressed and painted like them, and employed like them at the distaff. He placed all his happiness and glory in the possession of immense treasures, in feasting and rioting, and indulging himself in all the most infamous and criminal pleasures. He ordered two verses to be put upon his tomb, when he died, which imported, that he carried away with him all that he had eaten, and all the pleasures he had enjoyed, but left all the rest behind him †.

Arbaces, governor of Media, having found means to get into the palace, and with his own eyes see Sardanapalus in the midst of an infamous seraglio, enraged at such a spectacle, and not able to endure that so many brave men should be subject to a prince more effeminate than the women themselves, immediately formed a conspiracy against him. Belesis, governor of Babylon, and several others, entered into it. On the first rumour of this revolt, the king hid himself in the inmost part of his palace. Being obliged afterwards to take the field with some forces which he had assembled, he was overcome, and pursued to the gates of Nineveh; wherein he shut himself, in hopes the rebels would never be able to take so well fortified a city, and stored with provisions for a considerable time. The siege proved indeed of very great length. It had been declared by an ancient oracle, that Nineveh could never be taken, unless the river became an enemy to the city. These words buoyed up Sardanapalus, because he looked upon the thing as impossible. But when he saw, that the Tigris by a violent inundation had thrown down twenty † stadia of the city-wall, and by

* Diod. l. ii. p. 109—115. Ath. l. xii. p. 529—530. Just. l. i. c. 3.

† Κεῖν' ἔχω ὅσσ' ἐφαγόν, καὶ ἐφύβρισα, καὶ μετ' ἐρωῶ. Τίρπν' ἔπαθον. καὶ οὐ πολλὰ καὶ ὀλίγα πάντα λείπειται. Quid aliud, inquit Aristoteles, in bovis, non in regis sepulchro, inscriberes? Hæc habere se mortuum dicit, quæ ne vivus quidem diutius habebat, quam fruebatur. Cic. Tusc. Quæst. lib. v. n. 101.

† Two miles and an half.

that means opened a passage to the enemy, he understood the meaning of the oracle, and thought himself lost. He resolved, however, to die in such a manner, as, according to his opinion, should cover the infamy of his scandalous and effeminate life. * He ordered a pile of wood to be made in his palace, and setting fire to it, burnt himself, his eunuchs, his women, and his treasures. Athenæus makes these treasures amount to a † thousand myriads of talents of gold, and of ten times as many talents of silver, which, without reckoning any thing else, is a sum that exceeds all credibility. A myriad contains 10,000; and one myriad of talents of silver is worth 30,000,000 of French livres, or about L.1,400,000 sterling. A man is lost, if he attempts to sum up the whole value; which induces me to believe, that Athenæus must have very much exaggerated in his computation; however, we may be assured from his account, that the treasures were immensely great.

‡ Plutarch, in his second treatise, dedicated to the praise of Alexander the Great, wherein he examines in what the true greatness of princes consists, after having shown that it can arise from nothing but their own personal merit; confirms it by two very different examples, taken from the history of the Assyrians, which we are upon. Semiramis and Sardanapalus, says he, both governed the same kingdom; both had the same people, the same extent of country, the same revenues, the same forces and number of troops; but they had not the same dispositions, nor the same views. Semiramis, raising herself above her sex, built magnificent cities, equipped fleets, armed legions, subdued neighbouring nations, penetrated into Arabia and Ethiopia, and carried her victorious arms to the extremities of Asia, spreading consternation and terror every-where. Whereas Sardanapalus, as if he had entirely renounced his sex, spent all his time in the heart of his palace, perpetually surrounded with a company of women, whose habit and even manners he had taken, applying himself with them to the spindle and distaff, neither understanding nor doing any other thing than spinning, eating, and drinking, and wallowing in all manner of infamous pleasure. Accordingly, a statue was erected to him, after his death, which represented him in the posture of a dancer, with an inscription upon it, in which he addressed himself to the spectator in these words: “*§ Eat, drink, and be merry; every thing else is nothing:*”—an inscription very suitable to the epitaph he himself had ordered to be put upon his monument.

* A. M. 3275. Ant. J. C. 747. † About L.1,400,000,000 sterling.

‡ Pag. 335, 336.

§ *Ἐσθιτε, πίνετε, ἀφροδισιάζειτε πάντα διὰ δίδου.*

Plutarch.

Plutarch in this place judges of Semiramis, as almost all the profane historians do of the glory of conquerors. But if we would make a true judgment of things, was the unbounded ambition of that queen much less blameable, than the dissolute effeminacy of Sardanapalus? Which of the two vices did most mischief to mankind?

We are not to wonder that the Assyrian empire should fall under such a prince; but undoubtedly it was not till after having passed through various augmentations, diminutions, and revolutions, common to all states, even to the greatest, during the course of several ages. This empire had subsisted above 450 years.

Of the ruins of this vast empire were formed three considerable kingdoms; that of the Medes, which Arbaces, the principal head of the conspiracy, restored to its liberty; that of the Assyrians of Babylon, which was given to Belesis, governor of that city; and that of the Assyrians of Nineveh, the first king whereof took the name of Ninus the Younger.

In order to understand the history of the second Assyrian empire, which is very obscure, and of which little is said by historians, it is proper, and even necessary, to compare what is said of it by profane authors with what we find of it in holy scripture; that by the help of that double light we may have the clearer idea of the two empires of Nineveh and Babylon, which for some time were separate and distinct, and afterwards united and confounded together. I shall first treat of this second Assyrian empire, and then return to the kingdom of the Medes.

CHAPTER II.

THE SECOND ASSYRIAN EMPIRE, BOTH OF NINEVEH AND BABYLON.

THIS second Assyrian empire continued 210 years, reckoning to the year in which Cyrus, who was become absolute master of the East by the death of his father Cambyfes, and his father-in-law Cyaxares, published the famous edict, whereby the Jews were permitted to return into their own country, after a seventy years captivity at Babylon.

KINGS OF BABYLON.

* BELESIS. He is the same as Nabonassar, from whose reign

* A. M. 3257. Ant. J. C. 747. 2 Kings xx. 12.

began

began the famous astronomical epocha at Babylon, called from his name the æra of Nabonassar. In the holy scripture he is called Baladan. He reigned but twelve years, and was succeeded by his son,

* MERODACH-BALADAN. This is the prince who sent ambassadors to king Hezekiah, to congratulate him on the recovery of his health, of which we shall speak hereafter. After him there reigned several other kings at Babylon †, with whose history we are entirely unacquainted. I shall therefore proceed to the kings of Nineveh.

KINGS OF NINEVEH.

‡ TIGLATH-PILESER. This is the name given by the holy scripture to the king, who is supposed to be the first that reigned at Nineveh, after the destruction of the ancient Assyrian empire. He is called Thilgamus by Ælian. He is said to have taken the name of Ninus the Younger, in order to honour and distinguish his reign by the name of so ancient and illustrious a prince.

Ahaz, king of Judah, whose incorrigible impiety could not be reclaimed either by the divine favours or chastisements, finding himself attacked at once by the kings of Syria and Israel, robbed the temple of part of its gold and silver, and sent it to Tiglath-Pileser, to purchase his friendship and assistance; promising him, besides, to become his vassal, and to pay him tribute. The king of Assyria finding so favourable an opportunity of adding Syria and Palestine to his empire, readily accepted the proposal. Advancing that way with a numerous army, he beat Rezin, took Damascus, and put an end to the kingdom erected there by the Syrians, as God had foretold by his prophets Isaiah § and Amos. From thence he marched against Phœcia, and took all that belonged to the kingdom of Israel beyond Jordan, or in Galilee. But he made Ahaz pay very dear for his protection, still exacting of him such exorbitant sums of money, that for the payment of them he was obliged not only to exhaust his own treasures, but to take all the gold and silver of the temple. Thus this alliance served only to drain the kingdom of Judah, and to bring into its neighbourhood the powerful kings of Nineveh, who became so many instruments afterwards in the hand of God for the chastisement of his people.

* 2 Kings, xx. 12.

† Can. Ptol.

‡ A. M. 3257. Ant. J. C. 747. Lib. xii. hist. anim. c. 21. Cæsar. apud. Euseb. Chron. p. 49. 2 Kings xvi. 7, &c. § Is. viii. 4. Amos i. 5.

SALMANASER.

* SALMANASER. Sabacus, the Ethiopian, whom the scripture calls So, having made himself master of Egypt, Hosea, king of Samaria, entered into an alliance with him, hoping by that means to shake off the Assyrian yoke. To this end he withdrew from his dependence on Salmanaser, refusing to pay him any further tribute, or make him the usual presents.

Salmanaser, to punish him for his presumption, marched against him with a powerful army; and after having subdued all the plain country, shut him up in Samaria, where he kept him closely besieged for three years; at the end of which he took the city, loaded Hosea with chains, and threw him into prison for the rest of his days; carried away the people captive, and planted them in Halah and Habor, cities of the Medes. And thus was the kingdom of Israel, or of the ten tribes, destroyed, as God had often threatened by his prophets. This kingdom, from the time of its separation from that of Judah, lasted about 250 years.

† It was at this time that Tobit, with Anne his wife, and his son Tobias, was carried captive into Assyria, where he became one of the principal officers to king Salmanaser.

Salmanaser died, after having reigned fourteen years, and was succeeded by his son,

‡ SENNACHERIB. He is also called Sargon in scripture.

As soon as this prince was settled on the throne, he renewed the demand of the tribute, exacted by his father from Hezekiah. Upon his refusal, he declared war against him, and entered into Judea with a mighty army. Hezekiah, grieved to see his kingdom pillaged, sent ambassadors to him, to desire peace upon any terms he would prescribe. Sennacherib, seemingly mollified, entered into treaty with him, and demanded a very great sum of gold and silver. The holy king exhausted both the treasures of the temple, and his own coffers to pay it. The Assyrian, regarding neither the sanction of oaths nor treaties, still continued the war, and pushed on his conquests more vigorously than ever. Nothing was able to withstand his power; and of all the strong places of Judah, none remained untaken but Jerusalem, which was likewise reduced to the utmost extremity. § At this very juncture Sennacherib was informed, that Tirhakah, king of Ethiopia, who had joined forces with the king of Egypt, was coming up to succour the besieged city. Now it was contrary to the express command of God,

* A. M. 3276. Ant. J. C. 728. 2 Kings xvii.

† Tobit c. i.

‡ A. M. 3287. Ant. J. C. 717. II. xx. 1. 2 Kings c. xviii. and xix.

§ 2 Kings. xix. 9.

as well as the remonstrances of Isaiah and Hezekiah, that the chief rulers of Jerusalem had required any foreign assistance. The Assyrian prince marched immediately to meet the approaching enemy, having written a letter to Hezekiah, full of blasphemy against the God of Israel, whom he insolently boasted he would speedily vanquish as he had done all the gods of the other nations round about him. In short, he discomfited the Egyptians, and pursued them even into their own country, which he ravaged, and returned laden with spoil.

* It was probably during Sennacherib's absence, which was pretty long, or at least some little time before, that Hezekiah fell sick, and was cured after a miraculous manner; and that, as a sign of God's fulfilling the promise he had made him of curing him so perfectly, that within three days he should be able to go to the temple, the shadow of the sun went ten degrees backwards upon the dial of the palace. Merodach-Baladan, king of Babylon, being informed of the miraculous cure of king Hezekiah, sent ambassadors to him with letters and presents, to congratulate him upon that occasion, and to acquaint themselves with the miracle that had happened upon earth at this juncture, with respect to the sun's retrogradation ten degrees. Hezekiah was extremely sensible of the honour done him by that prince, and very forward to show his ambassadors the riches and treasures he possessed, and to let them see the whole magnificence of his palace. Humanly speaking, there was nothing in this proceeding but what was allowable and commendable; but in the eyes of the supreme judge, which are infinitely more piercing and delicate than ours, this action discovered a lurking pride, and secret vanity, with which his righteousness was offended. Accordingly he instantly advertised the king by his prophet Isaiah, that the riches and treasures he had been showing to those ambassadors with so much ostentation, should one day be transported to Babylon; and that his children should be carried thither, to become servants in the palace of that monarch. This was then utterly improbable; for Babylon, at the time we are speaking of, was in friendship and alliance with Jerusalem, as appears by her having sent ambassadors thither: nor did Jerusalem then seem to have any thing to fear, but from Nineveh, whose power was at that time formidable, and had entirely declared against her. But the fortune of those two cities was to change, and the word of God was literally accomplished.

* Kings xx. 2 Chron. xxxii. 24—31.

* But to return to Sennacherib: after he had ravaged Egypt, and taken a vast number of prisoners, he came back with his victorious army, encamped before Jerusalem, and besieged it anew. The city seemed to be inevitably lost: it was without resource, and without hope from the hands of men; but it had a powerful protector in heaven, whose jealous ears had heard the impious blasphemies uttered by the king of Nineveh against his sacred name. In one single night 185,000 men of his army perished by the sword of the destroying angel. After so terrible a blow, this pretended king of kings (for so he called himself), this triumpher over nations, and conqueror of gods, was obliged to return to his own country with the miserable remnant of his army, covered with shame and confusion: nor did he survive his defeat a few months, but only to make a kind of an honourable *amende* to God, whose supreme majesty he had presumed to insult, and who now, to use the scripture terms, having “put a ring into his nose, and a bit into his mouth,” as a wild beast, made him return in that humbled, afflicted condition, through those very countries, which a little before had beheld him so haughty and imperious.

Upon his return to Nineveh, being enraged at his disgrace, he treated his subjects after a most cruel and tyrannical manner. † The effects of his fury fell more heavily upon the Jews and Israelites, of whom he had great numbers massacred every day, ordering their bodies to be left exposed in the streets, and suffering no man to give them burial. Tobit, to avoid his cruelty, was obliged to conceal himself for some time, and suffer all his effects to be confiscated. In short, the king's savage temper rendered him so insupportable to his own family, that his two eldest sons conspired against him, ‡ and killed him in the temple, in the presence of his god Nisroch, as he lay prostrate before him. But these two princes, being obliged after this parricide to fly into Armenia, left the kingdom to Esarhaddon, their youngest brother.

§ ESARHADDON. We have already observed, that after Merodach-Baladan there was a succession of kings at Babylon, of whom history has transmitted nothing but the names. The royal family becoming extinct, there was an eight years interregnum, full of troubles and commotions. Esarhaddon, taking advantage of this juncture, made himself master of Ba-

* 2 Kings xix. 35—37.

† Tobit i. 18—24.

‡ 2 Kings xix. 37.

§ A. M. 3294. Ant. J. C. 710. Can. Ptol.

bylon; and annexing it to his former dominions, reigned over the two united empires 13 years.

After having re-united Syria and Palestine to the Assyrian empire, which had been rent from it in the preceding reign, he entered the land of Israel, where he took captive as many as were left there, and carried them into Assyria, except an inconsiderable number that escaped his pursuit: and that the country might not become a desert, he sent colonies of idolatrous people, taken out of the countries beyond the Euphrates, to dwell in the cities of Samaria. *The prediction of Isaiah was then fulfilled: “Within threescore and five years shall Ephraim be broken, that it be no more a people.” This was exactly the space of time elapsed between the prediction and the event; and the people of Israel did then truly cease to be a visible nation, what was left of them being altogether mixed and confounded with other nations.

† This prince, having possessed himself of the land of Israel, sent some of his generals with part of his army into Judea, to reduce that country likewise under his subjection. These generals defeated Manasseh, and having taken him prisoner, brought him with him to Babylon. But Manasseh, having afterwards appeased the wrath of God by a sincere and lively repentance, obtained his liberty, and returned to Jerusalem.

‡ Mean time the colonies that had been sent into Samaria, in the room of its ancient inhabitants, were grievously infested with lions. The king of Babylon being told, the cause of that calamity was their not worshipping the God of the country, ordered an Israelitish priest to be sent to them, from among the captives taken in that country, to teach them the worship of the God of Israel. But these idolaters, contented with admitting the true God amongst their ancient divinities, worshipped him jointly with these false deities. This corrupt worship continued afterwards, and was the source of the aversion entertained by the Jews against the Samaritans.

Esarhaddon, after a prosperous reign of 39 years over the Assyrians, and 13 over the Babylonians, was succeeded by his son,

§ SAOSDUCHINUS. This prince is called in scripture Nabuchodonosor, which name was common to the kings of Babylon. To distinguish this from the others, he is called Nabuchodonosor I.

* If. vii. 8. † 2 Chr. xxxiii. 11. 13. ‡ 2 Kings xvii. 25—41.

§ A. M. 3335. Ant. J. C. 669.

*Tobit was still alive at this time, and dwelt among other captives at Nineveh. Perceiving his end approaching, he foretold his children the sudden destruction of that city; of which at that time there was not the least appearance. He advised them to quit the city before its ruin came on, and to depart as soon as they had buried him and his wife.

“The ruin of Nineveh is at hand,” says the good old man, “abide no longer here, for I perceive the wickedness of the city will occasion its destruction.” These last words are very remarkable, “the wickedness of the city will occasion its destruction.” Men will be apt to impute the ruin of Nineveh to any other reason; but we are taught by the Holy Ghost, that her unrighteousness was the true cause of it, as it will be with all other states that imitate her crimes.

†Nabuchodonosor defeated the king of the Medes, in a pitched battle fought the 12th year of his reign upon the plain of Ragau, took Ecbatana, the capital of his kingdom, and returned triumphant to Nineveh. When we come to treat of the history of the Medes, we shall give a more particular account of this victory.

It was immediately after this expedition, that Bethulia was besieged by Holofernes, one of Nabuchodonosor’s generals; and that the famous enterprize of Judith was accomplished.

‡SARACUS, otherwise called CHYNA-LADANUS. This prince succeeded Saosduchinus; and having rendered himself contemptible to his subjects, by his effeminacy, and the little care he took of his dominions, Nabopolassar, a Babylonian by birth, and general of his army, usurped that part of the Assyrian empire, and reigned over it 21 years.

§NABOPOLASSAR. This prince, the better to maintain his usurped sovereignty, made an alliance with Cyaxares, king of the Medes. With their joint forces they besieged and took Nineveh, killed Saracus, and utterly destroyed that great city. We shall speak more largely of this great event, when we come to the history of the Medes. From this time forward the city of Babylon became the only capital of the Assyrian empire.

The Babylonians and the Medes, having destroyed Nineveh, became so formidable, that they drew upon themselves the jealousy of all their neighbours. Necho, king of Egypt, was so alarmed at their power, that to stop their progress he marched towards the Euphrates at the head of a powerful army, and

* Tobit xvi. 5—13.

† Judith i. 5, 6.

‡ A. M. 3356. Ant. J. C. 648. Alex. Polyhist.

§ A. M. 3378. Ant. J. C. 626.

made several considerable conquests. See the history of the Egyptians* for what concerns this expedition, and the consequences that attended it.

† Nabopolassar finding, that, after the taking of Carchemish by Necho, all Syria and Palestine had revolted from him, and neither his age nor infirmities permitting him to go in person to recover them, he made his son Nabuchodonosor partner with him in the empire, and sent him with an army to reduce those countries to their former subjection.

‡ From this time the Jews begin to reckon the years of Nabuchodonosor, viz. from the end of the 3d year of Jehoiakim, king of Judah, or rather from the beginning of the 4th. But the Babylonians compute the reign of this prince only from the death of his father, which happened 2 years later.

§ NABUCHODONOSOR II. This prince defeated Necho's army near the Euphrates, and retook Carchemish. From thence he marched towards Syria and Palestine, and re-united those provinces to his dominions.

|| He likewise entered Judea, besieged Jerusalem, and took it: he caused Jehoiakim to be put in chains, with a design to have him carried to Babylon; but being moved with his repentance and affliction, he restored him to his throne. Great numbers of the Jews, and, among the rest, some children of the royal family, were carried captive to Babylon, whither all the treasures of the king's palace, and a part of the sacred vessels of the temple, were likewise transported. Thus was the judgment God had denounced by the prophet Isaiah to king Hezekiah accomplished. From this famous epocha, which was the 4th year of Jehoiakim, king of Judah, we are to date the captivity of the Jews at Babylon, so often foretold by Jeremiah. Daniel, then but eighteen years old, was carried captive among the rest, and Ezekiel some time afterwards.

** Toward the end of the fifth year of Jehoiakim died Nabopolassar, king of Babylon, after having reigned 21 years. As soon as his son Nabuchodonosor had news of his death, he set out with all expedition for Babylon, taking the nearest way through the desert, attended only with a small retinue, leaving the bulk of his army with his generals, to be conducted to Babylon with the captives and spoils. On his arrival, he received the government from the hands of those that had carefully

* Vol. I. † Berof. apud Joseph. Antiq. l. x. c. 11. et con. Ap. l. i.

‡ A. M. 3398. Ant. J. C. 606. § Jer. xlvi. 2. 2 Kings xxiv. 7.

|| Dan. i. 1—7. 2 Chron. xxxvi. 6, 7.

** Can. Ptol. Berof. apud Joseph. Antiq. l. x. c. 11. et con. Ap. l. x.

preserved it for him, and so succeeded * to all the dominions of his father, Chaldea, Assyria, Arabia, Syria, and Palestine, over which, according to Ptolemy, he reigned 43 years.

† In the fourth year of his reign he had a dream, at which he was greatly terrified, though he could not call it again to mind. He thereupon consulted the wise men and diviners of his kingdom, requiring of them to make known to him the substance of his dream. They all answered, that it was beyond the reach of their art to divine the thing itself; and that the utmost they could do, was to give the interpretation of his dream, when he had made it known to them. As absolute princes are not accustomed to meet with opposition, but will be obeyed in all things, Nabuchodonosor, imagining they dealt insincerely with him, fell into a violent rage, and condemned them all to die. Now Daniel and his three companions were included in the sentence, as being ranked among the wise men. But Daniel, having first invoked his God, desired to be introduced to the king, to whom he revealed the whole substance of his dream. “The thing thou sawest,” says he to Nebuchadnezzar, “was an image of an enormous size, and a terrible countenance. The head thereof was of gold, the breast and arms of silver, the belly and thighs of brass, and the feet part of iron and part of clay. And as the king was attentively looking upon that vision, behold a stone was cut out of a mountain without hands, and the stone smote the image upon his feet, and brake them to pieces; the whole image was ground as small as dust, and the stone became a great mountain, and filled the whole earth.” When Daniel had related the dream, he gave the king likewise the interpretation thereof, showing him how it signified the three great empires which were to succeed that of the Assyrians, namely, the Persian, the Grecian, and the Roman, or, according to some, that of the successors of Alexander the Great. “After these kingdoms,” continued Daniel, “shall the God of heaven set up a kingdom, which shall never be destroyed; and this kingdom shall not be left to other people, but shall break in pieces and consume all these kingdoms, and shall stand for ever:”—by which Daniel plainly foretold the kingdom of Jesus Christ. Nebuchadnezzar, quite ravished with admiration and astonishment, after having acknowledged and loudly declared, that the God of the Israelites was really the God of gods, advanced Daniel to the highest offices in the

* A. M. 3401. Ant. J. C. 603. † Dan. c. ii.

kingdom, made him chief of the governors over all the wise men, ruler of the whole province of Babylon, and one of the principal lords of the council, that always attended the court. His three friends were also promoted to honours and dignities.

* At this time Jehoiakim revolted from the king of Babylon; whose generals, that were still in Judea, marched against him, and committed all kinds of hostilities upon his country. "He slept with his fathers," is all the scripture says of his death. Jeremiah had prophesied, that he should neither be regretted nor lamented; but should "be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem." This was no doubt fulfilled, though it is not known in what manner.

† Jechonias succeeded both to the throne and iniquity of his father. Nebuchadnezzar's lieutenants continuing the blockade of Jerusalem, in three months time he himself came at the head of his army, and made himself master of the city. He plundered both the temple and the King's palace of all their treasures, and sent them away to Babylon, together with all the golden vessels remaining, which Solomon had made for the use of the temple: he carried away likewise a vast number of captives, amongst whom was King Jechonias, his mother, his wives, with all the chief officers and great men of his kingdom. In the room of Jechonias, he set upon the throne his uncle Mattaniah, who was otherwise called Zedekiah.

‡ This prince had as little religion and prosperity as his forefathers. Having made an alliance with Pharaoh, King of Egypt, he broke the oath of fidelity he had taken to the King of Babylon. The latter soon chastised him for it, and immediately laid siege to Jerusalem. The King of Egypt's arrival at the head of an army gave the besieged some hopes: but their joy was very short-lived; the Egyptians were defeated, and the conqueror returned against Jerusalem, and renewed the siege, which lasted near a twelvemonth. § At last the city was taken by storm, and a terrible slaughter ensued. Zedekiah's two sons were, by Nebuchadnezzar's orders, killed before their father's face, with all the nobles and principal men of Judah. Zedekiah himself had both his eyes put out, was loaded with fetters, and carried to Babylon, where he was confined in prison as long as he lived. The city and temple were pillaged and burnt, and all their fortifications demolished.

* 2 Kings xxiv. 1, 2.

† Al. Jehoiakim, 2 Kings xxiv. 6.—18.

‡ 2 Kings xxiv. 17.—20. and xxi. 1.—10.

§ A.M. 3415. Ant. J. C. 589.

* Upon Nebuchadnezzar's return to Babylon, after his successful war against Judea, he ordered a golden statue to be made sixty † cubits high, assembled all the great men of the kingdom to celebrate the dedication of it, and commanded all his subjects to worship it, threatening to cast those that should refuse into the midst of a burning fiery furnace. Upon this occasion it was, that the three young Hebrews, Ananias, Misaël, and Azarias, who, with an invincible courage, refused to comply with the king's impious ordinance, were preserved, after a miraculous manner, in the midst of the flames. The king, himself a witness of this astonishing miracle, published an edict, whereby all persons whatsoever were forbid, upon pain of death, to speak any thing amiss against the God of Ananias, Misaël, and Azarias. He likewise promoted these three young men to the highest honours and employments.

Nebuchadnezzar, in the twenty-first year of his reign, and the fourth after the destruction of Jerusalem, marched again into Syria, and besieged Tyre, at the time when Ithobal was king thereof. Tyre was a strong and opulent city, which had never been subject to any foreign power, and was then in great repute for its commerce; ‡ by which many of its citizens were become like so many princes in wealth and magnificence. It was built by the Sidonians 240 years before the temple of Jerusalem: for Sidon being taken by the Philistines of Ascalon, many of its inhabitants made their escape in ships, and founded the city of Tyre; and for this reason we find it called in Isaiah §, "the daughter of Sidon." But the daughter soon surpassed the mother in grandeur, riches, and power. Accordingly, at the time we are speaking of, she was in a condition to resist, for thirteen years together, a monarch, to whose yoke all the rest of the east had submitted.

|| It was not till after so many years, that Nebuchadnezzar made himself master of Tyre. His troops suffered incredible hardships before it; so that, according to the prophet's expression, "every head was made bald, and every shoulder was peeled." Before the city was reduced to the last extremity, its inhabitants retired, with the greatest part of their effects, into a neighbouring isle, half a mile from the shore, where they built a new city; the name and glory whereof extinguished the remembrance of the old one, which from thenceforward became a mere village, retaining the name of ancient Tyre.

* Dan. iii.

† Ninety feet.

‡ Ezek. xxvi. 17. If. xxiii.

8. Just. l. xviii. c. 3.

§ If. xxiii. 12.

|| Jos. Ant. l. x. c. 11, & con. Ap. l. i.

** Ez. xxix. 18, 19.

* Nebuchadnezzar and his army having undergone the utmost fatigues during so long and difficult a siege, and having found nothing in the place to requite them for the service they had rendered Almighty God, (it is the expression of the prophet), in executing his vengeance upon that city; to make them amends, God was pleased to promise, by the mouth of Ezekiel, that he would give them the spoils of Egypt. And indeed Nebuchadnezzar conquered Egypt soon after, as I have more fully related in the history of the Egyptians †.

When this prince had happily finished all his wars, and was in a state of perfect peace and tranquillity, he put the last hand to the building, or rather to the embellishing of Babylon. The reader may see in Josephus ‡ an account of the magnificent structures ascribed to this monarch by several writers. I have mentioned a great part of them in the description already given of that stately city.

§ Whilst nothing seemed wanting to complete Nebuchadnezzar's happiness, a frightful dream disturbed his repose, and filled him with great anxiety. He dreamed, "He saw a tree in the midst of the earth, whose height was great: The tree grew, and was strong, and the height of it reached unto heaven, and the sight thereof to the end of the earth. The leaves were fair, and the fruit much; and in it was meat for all: The beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof; and all flesh was fed of it. Then a watcher and an holy one came down from heaven, and cried: Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit; let the beasts get away from under it, and the fowls from his branches. Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth. Let his heart be changed from man's; and let a beast's heart be given unto him; and let seven times pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones, to the intent that the living may know, that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men."

The king, justly terrified at this terrible dream, consulted all his wise men and magicians, but to no purpose. He was

* Ez. xxix. 18—20.

† Vol. I.

‡ Ant. l. x. c. 11.

§ Dan. cap. iv. 4—18.

obliged to have recourse to Daniel, who expounded the dream, and applied it to the king's own person, plainly declaring to him, "That he should be driven from the company of men for seven years, should be reduced to the condition and fellowship of the beasts of the field, and feed upon grafs like a bullock ; that his kingdom nevertheless should be preserved for him, and he should re-possess his throne, when he should have learnt to know and acknowledge, that all power is from above, and cometh from heaven." After this he exhorted him to "break off his sins by righteousness, and his iniquities by showing mercy to the poor."

All these things came to pass upon Nebuchadnezzar, as the prophet had foretold. At the end of twelve months, as he was walking in his palace, and admiring the beauty and magnificence of his buildings, he said, "Is not this great Babylon, which I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?" Would a secret impulse of complacency and vanity in a prince, at the sight of such noble structures erected by himself, appear to us so very criminal? And yet, hardly were the words out of his mouth, when a voice came down from heaven, and pronounced this sentence: "In the same hour his understanding went from him; he was driven from men, and did eat grafs like oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles feathers, and his nails like birds claws."

After the expiration of the appointed time, he recovered his senses, and the use of his understanding: "He lifted up his eyes unto heaven," says the scripture, "and blessed the Most High; he praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:" confessing, "That all the inhabitants of the earth are as nothing before him, and that he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What dost thou?" Now he recovered his former countenance and form. His courtiers went out to seek him; he was restored to his throne, and became greater and more powerful than ever. Being affected with the heartiest gratitude, he caused, by a solemn edict, to be published through the whole extent of his dominions, what astonishing and miraculous things God had wrought in his person.

One year after this Nebuchadnezzar died, having reigned
forty-

forty-three years, reckoning from the death of his father. He was one of the greatest monarchs that ever reigned in the east. He was succeeded by his son,

* **EVIL MERODACH.** As soon as he was settled in the throne, he released Jechonias, king of Judah, out of prison, where he had been confined near 37 years.

In the reign of this Evil-Merodach, which lasted but two years, the learned place Daniel's detection of the fraud practised by the priests of Bel; the innocent artifice, by which he contrived to kill the dragon, which was worshipped as a god; and the miraculous deliverance of the same prophet out of the den of lions, where he had victuals brought him by the prophet Habbakuk.

† Evil-Merodach rendered himself so odious by his debauchery, and other extravagancies, that his own relations conspired against him, and put him to death.

‡ **NERIGLISSAR**, his sister's husband, and one of the chief conspirators, reigned in his stead.

Immediately on his accession to the crown, he made great preparations for war against the Medes, which made Cyaxares send for Cyrus out of Persia to his assistance. This story will be more particularly related by and by, where we shall find that this prince was slain in battle, in the fourth year of his reign.

§ **LABOROSOARCHOD**, his son, succeeded to the throne. This was a very wicked prince. Being born with the most vicious inclinations, he indulged them without restraint when he came to the crown; as if he had been invested with sovereign power, only to have the privilege of committing with impunity the most infamous and barbarous actions. He reigned but nine months; his own subjects, conspiring against him, put him to death. His successor was

|| **LABYNIT**, or **NABONID**. This prince had likewise other names, and in scripture that of **Belshazzar**. It is reasonably supposed that he was the son of Evil-Merodach, by his wife Nitocris, and consequently grandson to Nebuchadnezzar, to whom, according to Jeremiah's prophecy, the nations of the east were to be subject, as also to his son and his grandson after him: “** All nations shall serve him, and his son, and his son's son, until the very time of his land shall come.”

* A. M. 3441. Ant. J. C. 562. 2 Kings xxv. 27—30.

† Berof. Megasthen.

Cyrop. l. i.

|| A. M. 3449. Ant. J. C. 555.

‡ A. M. 3444. Ant. J. C. 560.

§ A. M. 3448. Ant. J. C. 554.

** Jer. xxvii. 7.

* Nitocris is that queen who raised so many noble edifices in Babylon. She caused her own monument to be placed over one of the most remarkable gates of the city, with an inscription, dissuading her successors from touching the treasures laid up in it, without the most urgent and indispensable necessity. The tomb remained unopened till the reign of Darius, who, upon his breaking it open, instead of those immense treasures he had flattered himself with, found nothing but the following inscription :

“ If thou hadst not an insatiable thirst after money, and a most sordid, avaritious soul, thou wouldst never have broken open the monuments of the dead.”

† In the first year of Belshazzar's reign, Daniel had the vision of the four beasts, which represented the four great monarchies, and the kingdom of the Messiah which was to succeed them. ‡ In the third year of the same reign he had the vision of the ram and the he-goat, which pre-figured the destruction of the Persian empire by Alexander the Great, and the persecution which Antiochus Epiphanes, king of Syria, should bring upon the Jews. I shall hereafter make some reflections upon these prophecies, and give a larger account of them.

§ Belshazzar, whilst his enemies were besieging Babylon, gave a great entertainment to his whole court, upon a certain festival, which was annually celebrated with great rejoicing. The joy of this feast was greatly disturbed by a vision, and still more so by the explication which Daniel gave of it to the king. The sentence written upon the wall imported, that his kingdom was taken from him, and given to the Medes and Persians. That very night the city was taken, and Belshazzar killed.

|| Thus ended the Babylonian empire, after having subsisted 210 years from the destruction of the great Assyrian empire.

The particular circumstances of the siege, and the taking of Babylon, shall be related in the history of Cyrus.

CHAPTER III.

THE HISTORY OF THE KINGDOM OF THE MEDES.

I TOOK** notice, in speaking of the destruction of the ancient Assyrian empire, that Arbaces, general of the

* Her. l. i. cap. 185, &c.

† Dan. c. vii.

‡ Chap. vii.

§ Chap. v.

|| A. M. 3468. Ant. J. C. 536.

** A. M. 3257. Ant. J. C. 747.

Medes, was one of the chief authors of this conspiracy against Sardanapalus: And several writers believe, that he then immediately became sovereign master of Media, and many other provinces, and assumed the title of king. Herodotus is not of this opinion. I shall relate what that celebrated historian says upon the subject.

* The Assyrians, who had for many ages held the empire of Asia, began to decline in their power by the revolt of several nations. The Medes first threw off their yoke, and maintained for some time the liberty they had acquired by their valour: but that liberty degenerating into licentiousness, and their government not being well established, they fell into a kind of anarchy, worse than their former subjection. Injustice, violence, and rapine, prevailed every-where, because there was nobody that had either power enough to restrain them, or sufficient authority to punish the offenders. But all these disorders induced the people to settle a form of government, which rendered the state more flourishing than ever it was before.

The nation of the Medes was then divided into tribes. Almost all the people dwelt in villages, when Dejoces, the son of Phraortes, a Mede by birth, erected the state into a monarchy. This person, seeing the great disorders that prevailed throughout all Media, resolved to take advantage of those troubles, and make them serve to exalt him to the royal dignity. He had a great reputation in his own country, and passed for a man, not only regular in his own conduct, but possessed of all the prudence and equity necessary for a governor.

As soon as he had formed the design of obtaining the throne, he laboured to make the good qualities that had been observed in him more conspicuous than ever: He succeeded so well, that the inhabitants of the village where he lived made him their judge. In this office he acquitted himself with great prudence; and his cares had all the success expected from them; for he brought the people of that village to a sober and regular life. The inhabitants of other villages, whom perpetual disorders suffered not to live in quiet, observing the good order Dejoces had introduced in the place where he presided as judge, began to address themselves to him, and make him arbitrator of their differences. The same of his equity daily increasing, all such as had any affair of consequence brought it before him, expecting to find that equity in Dejoces which they could meet with no where else.

When he found himself thus far advanced in his designs, he judged it a proper time to set his last engines to work for the compassing his point. He therefore retired from business, pretending to be over-fatigued with the multitude of people that resorted to him from all quarters, and would not exercise the office of judge any longer, notwithstanding all the importunity of such as wished well to the public tranquillity. Whenever any persons addressed themselves to him; he told them, that his own domestic affairs would not allow him to attend those of other people.

The licentiousness, which had been for some time restrained by the management of Dejoces, began to prevail more than ever as soon as he had withdrawn himself from the administration of affairs; and the evil increased to such a degree, that the Medes were obliged to assemble, and deliberate upon the means of curing so dangerous a disorder.

There are different sorts of ambition: Some, violent and impetuous, carry every thing as it were by storm, sticking at no kind of cruelty or murder: another sort more gentle, like that we are speaking of, puts on an appearance of moderation and justice, working under ground, if I may use that expression, and yet arrives at her point as surely as the other.

Dejoces, who saw things succeeding according to his wish, sent his emissaries to the assembly, after having instructed them in the part they were to act. When expedients for stopping the course of the public evils came to be proposed, these emissaries, speaking in their turn, represented, that, unless the face of the republic was entirely changed, their country would become uninhabitable; that the only means to remedy the present disorders, was to elect a king, who should have authority to restrain violence, and make laws for the government of the nation. Then every man could prosecute his own affairs in peace and safety; whereas the injustice that now reigned in all parts would quickly force the people to abandon the country. This opinion was generally approved; and the whole company was convinced, that no expedient could be devised more effectual for curing the present evil, than that of converting the state into a monarchy. The only thing then to be done was, to chuse a king; and about this their deliberations were not long. They all agreed, that there was not a man in Media so capable of governing as Dejoces; so that he was immediately with common consent elected king.

If we reflect in the least on the first establishment of kingdoms, in any age or country whatsoever, we shall find, that the

maintenance of order, and the care of the public good, was the original design of monarchy. Indeed there would be no possibility of establishing order and peace, if all men were resolved to be independent, and would not submit to an authority, which takes from them a part of their liberty, in order to preserve the rest. Mankind must be perpetually at war, if they will always be striving for dominion over others, or refuse to submit to the strongest. For the sake of their own peace and safety, they must have a master, and must consent to obey him. This is the human origin of government; *and the scripture teacheth us, that the divine providence has not only allowed of the project, and the execution of it, but consecrated it likewise, by an immediate communication of his own power.

There is nothing certainly nobler or greater, than to see a private person, eminent for his merit and virtue, and fitted by his excellent talents for the highest employments, and yet, through inclination and modesty, preferring a life of obscurity and retirement; than to see such a man sincerely refuse the offer made to him, of reigning over a whole nation, and at last consent to undergo the toil of government, upon no other motive than that of being serviceable to his fellow citizens. His first disposition, by which he declares, that he is acquainted with the duties, and consequently with the dangers annexed to a sovereign power, shew him to have a soul more elevated and great than greatness itself; or, to speak more justly, a soul superior to all ambition: Nothing can shew him so perfectly worthy of that important charge, as the opinion he has of his not being so, and his fears of being unequal to it. But when he generously sacrifices his own quiet and satisfaction to the welfare and tranquillity of the public, it is plain he understands what that sovereign power has in it really good, or truly valuable; which is, that it puts a man in a condition of becoming the defender of his country, of procuring it many advantages, and of redressing various evils; of causing law and justice to flourish, of bringing virtue and probity into reputation, and of establishing peace and plenty: and he comforts himself for the cares and troubles to which he is exposed, by the prospect of the many benefits resulting from them to the public. Such a governor was Numa at Rome, and such have been some other emperors, whom the people have constrained to accept the supreme power.

It must be owned (I cannot help repeating it), that there is nothing nobler or greater than such a disposition. But to put

* Rom. xiii. 1, 2.

on the mask of modesty and virtue, in order to satisfy one's ambition, as Dejoces did ; to affect to appear outwardly what a man is not inwardly ; to refuse for a time, and then accept with a seeming repugnancy what a man earnestly desires, and what he has been labouring by secret underhand practices to obtain : this double-dealing has so much meanness in it, that it necessarily lessens our opinion of the person, and extremely eclipses his merit, be his talents at the same time ever so extraordinary.

* Dejoces reigned 53 years. When Dejoces had ascended the throne, he endeavoured to convince the people, that they were not mistaken in the choice they had made of him, for restoring of order. At first he resolved to have his dignity of king attended with all the marks that could inspire an awe and respect for his person. He obliged his subjects to build him a magnificent palace in the place he appointed. This palace he strongly fortified, and chose out from among his people such persons as he judged fittest to be his guards.

After having thus provided for his own security, he applied himself to polish and civilize his subjects ; who having been accustomed to live in the country, and in villages, almost without laws and without polity, had contracted a savage disposition. To this end he commanded them to build a city, marking out himself the place and circumference of the walls. This city was compassed about with seven distinct walls, all disposed in such a manner, that the outermost did not hinder the parapet of the second from being seen, nor the second that of the third, and so of all the rest. The situation of the place was extremely favourable for such a design ; for it was a regular hill, whose ascent was equal on every side. Within the last and smallest inclosure stood the king's palace, with all his treasures : in the sixth, which was next to that, there were several apartments for lodging the officers of his household ; and the intermediate spaces, between the other walls, were appointed for the habitation of the people : the first and largest inclosure was about the bigness of Athens. The name of this city was Ecbatana.

The prospect of it was magnificent and beautiful ; for, besides the disposition of the walls, which formed a kind of amphitheatre, the different colours wherewith the several parapets were painted formed a delightful variety.

After the city was finished, and Dejoces had obliged part of the Medes to settle in it, he turned all his thoughts to com-

* A. M. 3294. Ant. J. C. 710. Her. l. i. c. 96—101.

posing of laws for the good of the state. But being persuaded, that the majesty of kings is most respected afar off, he began to keep himself at a distance from his people, was almost inaccessible and invisible to his subjects, not suffering them to speak, or communicate their affairs to him, but only by petitions, and the interposition of his officers: and even those that had the privilege of approaching him, might neither laugh nor spit in his presence.

This great statesman acted in this manner, in order the better to secure himself the possession of the crown: for, having to deal with men yet uncivilized, and no very good judges of true merit, he was afraid that too great a familiarity with him might induce contempt, and occasion plots and conspiracies against growing power, which is generally looked upon with invidious and discontented eyes: but by keeping himself thus concealed from the eyes of the people, and making himself known only by the wise laws he made, and strict justice he took care to administer to every one, he acquired the respect and esteem of all his subjects.

It is said, that from the innermost part of his palace he saw every thing that was done in his dominions, by means of his emissaries, who brought him accounts, and informed him of all transactions. By this means no crime escaped either the knowledge of the prince, or the rigour of the law; and the punishment treading upon the heels of the offence, kept the wicked in awe, and stopt the course of violence and injustice.

Things might possibly pass in this manner to a certain degree during his administration: but there is nothing more obvious, than the great inconveniencies necessarily resulting from the custom introduced by Dejoces, and wherein he has been imitated by the rest of the eastern potentates; the custom, I mean, of living concealed in his palace; of governing by spies dispersed throughout his kingdom; of relying solely upon their sincerity for the truth of facts; of not suffering truth, the complaints of the oppressed, and the just reasons of innocent persons, to be conveyed to him any other way than through foreign channels, that is by men liable to be prejudiced or corrupted; men that stopt up all avenues to remonstrances, or the reparation of injuries, and that were capable of doing the greatest injustice themselves, with so much the more ease and assurance, as their iniquity remained undiscovered, and consequently unpunished. But besides all this, methinks that very affectation in princes of being invisible, shows them to be conscious of their slender merit, which shuns the light, and dares not stand the test of a near examination.

Dejoces was so wholly taken up in humanizing and softening the manners, and in making laws for the good government of his people, that he never engaged in any enterprise against his neighbours, though his reign was very long; for he did not die till after having reigned 53 years.

*PHRAORTES reigned 22 years. After the death of Dejoces, his son Phraortes, called otherwise †Aphraartes, succeeded. The sole affinity between these two names would make one believe, that this is the king called in scripture Arphaxad: but that opinion has many other substantial reasons to support it, as may be seen in father Montfaucon's learned dissertation, of which I have made great use in this treatise. The passage in Judith, "that Arphaxad built a very strong city, and called it "Ecbatana," has deceived most authors, and made them believe, that Arphaxad must be Dejoces, who was certainly the founder of that city. But the Greek text of Judith, which the vulgar translation renders "ædificavit," says only "‡that "Arphaxad added new buildings to Ecbatana." And what can be more natural, than that the father not having entirely perfected so considerable a work, the son should put the last hand to it, and make such additions as were wanting?

§Phraortes, being of a very warlike temper, and not contented with the kingdom of Media, left him by his father, attacked the Persians, and defeating them in a decisive battle, brought them under subjection to his empire. Then strengthened by the accession of their troops, he attacked other neighbouring nations, one after another, till he made himself master of almost all the Upper Asia, which comprehends all that lies north of mount Taurus, from Media, as far as the river Halys.

Elated with this good success, he ventured to turn his arms against the Assyrians, at that time indeed weakened through the revolt of several nations, but yet very powerful in themselves. Nabuchodonosor, their king, otherwise called Saosduchinus, raised a great army in his own country, and ||sent ambassadors to several other nations of the east, to require their assistance. They all refused him with contempt, and ignominiously treated his ambassadors, letting him see, that they no longer dreaded that empire, which had formerly kept the greatest part of them in a slavish subjection.

* A. M. 3347. Ant. J. C. 657. Her. c. 102.

† He is called so by Eusebius, Chron. Græc. and by Geor. Syncel. Judith i. 1.

‡ Ἐπαυδόμησεν ἐπὶ Ἐκβατάνοις. § Judith, Text. Gr. Her. l. i. c. 102.

|| The Greek text places these embassies before the battle.

The king, highly enraged at such insolent treatment, swore by his throne and his reign, that he would be revenged of all those nations, and put them every one to the sword. He then prepared for battle, with what forces he had, in the plain of Ragau. A great battle ensued there, which proved fatal to Phraortes. He was defeated, his cavalry fled, his chariots were overturned and put into disorder, and Nabuchodonosor gained a complete victory. Then taking advantage of the defeat and confusion of the Medes, he entered their country, took their cities, pushed on his conquests even to Ecbatana, forced the towers and the walls by storm, and gave the city to be pillaged by his soldiers, who plundered it, and stripped it of all its ornaments.

The unfortunate Phraortes, who had escaped into the mountains of Ragau, fell at last into the hands of Nabuchodonosor, who cruelly caused him to be shot to death with darts. After that, he returned to Nineveh with all his army, which was still very numerous; and, for four months together, did nothing but feast and divert himself with those that had accompanied him in this expedition.

In Judith we read, that the king of Assyria sent Holophernes with a powerful army, to revenge himself of those that had refused him succours. The progress and cruelty of that commander, the general consternation of all the people, the courageous resolution of the Israelites to withstand him, in hopes that their God would defend them, the extremity to which Bethulia and the whole nation were reduced, the miraculous deliverance of that city by the courage and conduct of the brave Judith, and the complete overthrow of the Assyrian army, are all related in the same book.

*CYAXARES I. reigned 40 years. This prince succeeded to the throne immediately after his father's death. He was a very brave, enterprising prince, and knew how to make his advantage of the late overthrow of the Assyrian army. He first settled himself well in his kingdom of Media, and then conquered all Upper Asia. But what he had most at heart was, to go and attack Nineveh, to revenge the death of his father by the destruction of that great city.

The Assyrians came out to meet him, having only the remains of that great army which was destroyed before Bethulia. A battle ensued, wherein the Assyrians were defeated, and driven back to Nineveh. Cyaxares, pursuing his victory,

laid siege to the city, which was upon the point of falling inevitably into his hands, but that the time was not yet come when God designed to punish that city for her crimes, and for the calamities she had brought upon his people, as well as other nations. It was delivered from its present danger in the following manner.

A formidable army of Scythians, from the neighbourhood of the Palus Mæotis, had driven the Cimmerians out of Europe, and was still marching under the conduct of king Madyes in pursuit of them. The Cimmerians had found means to escape from the Scythians, who were advancing into Media. Cyaxares, hearing of this irruption, raised the siege from before Nineveh, and marched with all his forces against that mighty army, which, like an impetuous torrent, was going to over-run all Asia. The two armies engaged, and the Medes were vanquished. The barbarians, finding no other obstacle in their way, overspread not only Media, but almost all Asia. After that they marched towards Egypt, from whence Psammeticus diverted their course by presents. They then returned into Palestine, where some of them plundered the temple of Venus at Ascalon, the most ancient temple dedicated to that goddess. Some of these Scythians settled at Bethshean, a city in the tribe of Manasseh, on this side Jordan, which from them was afterwards called Scythopolis.

The Scythians, for the space of 28 years, were masters of the Upper Asia; namely, the two Armenias, Cappadocia, Pontus, Colchis, and Iberia; during which time they spread desolation wherever they came. The Medes had no way of getting rid of them, but by a treacherous stratagem. Under pretence of cultivating and strengthening the alliance they had made together, they invited the greatest part of them to a general feast, which was made in every family. Each master of the feast made his guests drunk, and in that condition were the Scythians massacred. The Medes then repossessed themselves of the provinces they had lost, and once more extended their empire to the banks of the Halys, which was their ancient boundary westward.

* The remaining Scythians, who were not at the banquet, having heard of the massacre of their countrymen, fled into Lydia, to king Halyattes, who received them with great humanity. This occasioned a war between those two princes. Cyaxares immediately led his troops to the frontiers of Lydia.

Many battles were fought during the space of five years, with almost equal advantage on both sides. The battle fought in the sixth year was very remarkable, on account of an eclipse of the sun, which happened during the engagement, when on a sudden the day was turned into a dark night. Thales, the Milesian, had foretold this eclipse. The Medes and Lydians, who were then in the heat of the battle, equally terrified with this unforeseen event, which they looked upon as a sign of the anger of the gods, immediately retreated on both sides and made peace. Syennesis, King of Cilicia, and * Nabuchodonosor, King of Babylon, were the mediators. To render the friendship more firm and inviolable, the two princes agreed to strengthen it by the tie of marriage, and agreed, that Halyattes should give his daughter Aryenis to Astyages, eldest son of Cyaxares.

The manner these people had of contracting alliance with one another is very remarkable. Besides other ceremonies which they had in common with the Greeks, they had this in particular; the two contracting parties made themselves incisions in the arms, and licked one another's blood.

† Cyaxares's first care, as soon as he found himself again in peace, was to resume the siege of Nineveh, which the irruption of the Scythians had obliged him to raise. Nabopolassar, King of Babylon, with whom he had lately contracted a particular alliance, joined with him in a league against the Assyrians. Having therefore united their forces, they besieged Nineveh, took it, killed Saracus the king, and utterly destroyed that mighty city.

God had foretold by his prophets, above 100 years before, that he would bring vengeance upon that opulent city for the blood of his servants, wherewith the kings thereof had gorged themselves, like ravenous lions; that he himself would march at the head of the troops that should come to besiege it; that he would cause consternation and terror to go before them; that he would deliver the old men, their mothers, and their children, into the merciless hands of the soldiers; that all the treasures of the city should fall into the hands of rapacious and insatiable plunderers; and that the city itself should be so totally and utterly destroyed, that not so much as a footstep of it should be left; and that the people should ask hereafter, Where did the proud city of Nineveh stand?

* In Herodotus he is called Labynetus.

† A. M. 3378. Ant. J. C. 626. Her. li. c. 206.

But let us hear the language of the prophets themselves:
 “Wo to the bloody city! (cries Nahum*), it is all full of lies
 “and robbery. † He that dasheth in pieces is come up before
 “thy face. The Lord cometh to avenge the cruelties done to
 “Jacob and to Israel. ‡ I hear already the noise of the whip,
 “and the noise of the rattling of the wheels, and of the prancing
 “horses, and of the bounding chariots. The horseman lifteth
 “up both the bright sword, and the glittering spear. § The
 “shield of his mighty men is made red: the valiant men are in
 “scarlet. They shall seem like torches, they shall run like
 “the lightnings. || God is jealous; the Lord revengeth, and
 “is furious. The mountains quake at him, and the hills melt,
 “and the earth is burnt at his presence. Who can stand be-
 “fore his indignation? and who can abide in the fierceness of
 “his anger **? Behold, I am against thee, saith the Lord of
 “hosts: I will strip thee of all thy ornaments. †† Take ye
 “the spoil of silver, take ye the spoil of gold: for there is no
 “end of the store and glory out of all the pleasant furniture.
 “She is empty, and void, and waste, Nineveh is destroyed;
 “she is overthrown; she is desolate. ‡‡ The gates of the ri-
 “vers shall be opened, and the §§ palace shall be dissolved.
 “And Huzzab shall be led away captive; she shall be brought
 “up, and her maids shall lead her as with the voice of doves,
 “tabring upon their breasts. ||| I see a multitude of slain; and
 “a great number of carcases; and there is no end of their
 “corpses; they stumble upon their corpses. *† Where is the
 “dwelling of the lions *‡ and the feeding place of the young
 “lions? where the lion, even the old lion walked, and the lion’s
 “whelp, and none made them afraid; where the lion did tear
 “in pieces enough for his whelps, and strangled for his lionesses,
 “and filled his holes with prey, and his dens with rapine?
 “*§ The Lord shall destroy Assur.” He shall depopulate
 that city, which was so beautiful, and turn it into a land where
 no man cometh, and into a desert. It shall be a dwelling place

* Nahum iii. 1.

† Chap. ii. 1. 2.

‡ Chap. iii. 2. 3.

§ Chap. ii. 3. 4.

|| Chap. i. 2. 5. 6.

** Chap. iii. 5.

†† Chap. ii. 9. 10.

‡‡ Chap. ii. 6.

§§ The author in this place renders it, *Her temple is destroyed to the foundations*. But I have chosen to follow our English Bible, though in the Latin it is *templum*.

||| Chap. iii. 3.

*† This is a noble image of the cruel avarice of the Assyrian kings, who pillaged and plundered all their neighbouring nations, especially Judea, and carried away the spoils of them to Nineveh.

*‡ Nahum ii. 11. 12.

*§ Zephani. ii. 13.—15.

for wild beasts, and the birds of night shall lurk therein. Behold, shall it be said, See that proud city, which was so flatly and so exalted, which said in her heart, I am the only city, and besides me there is no other. All they that pass by her shall scoff at her, and shall insult her with hissings and contemptuous gestures.

The two armies enriched themselves with the spoils of Nineveh; and Cyaxares, prosecuting his victories, made himself master of all the cities of the kingdom of Assyria, except Babylon and Chaldea, which belonged to Nabopolassar.

After this expedition Cyaxares died, and left his dominions to his son Astyages.

* ASTYAGES reigned thirty-five years. This prince is called in scripture Ahasuerus. Though his reign was very long, no less than thirty-five years, yet we have no particulars recorded of it in history. He had two children, whose names are famous, namely, Cyaxares, by his wife Aryenis, and Mandana, by a former marriage. In his father's lifetime he married Mandana to Cambyfes, the son of Achemenes, king of Persia: from this marriage sprung Cyrus, who was born but one year after the birth of his uncle Cyaxares. The latter succeeded his father in the kingdom of the Medes.

CYAXARES II. This is the prince whom the scripture calls Darius the Mede.

Cyrus, having taken Babylon, in conjunction with his uncle Cyaxares, left it under his government. After the death of his uncle, and his father Cambyfes, he united the kingdoms of the Medes and the Persians into one: In the sequel therefore of this discourse they will be considered only as one empire. I shall begin the history of that empire with the reign of Cyrus; which will include also what is known of the reigns of his two predecessors, Cyaxares and Astyages. But I shall previously give some account of the kingdom of Lydia, because Cræsus, its king, has a considerable share in the events of which I am to speak.

CHAPTER IV.

THE HISTORY OF THE LYDIANS.

THE kings† who first reigned over the Lydians, are by Herodotus called Atyades, that is, descendants from Atys. These, he tells us, derived their origin from Lydus,

* A. M. 3409. Ant. J. C. 595.

† Herod. l. i. c. 7—13.
the

the son of Atys; and Lydus gave the name of Lydians to that people, who before his time were called Mæonians.

These Attyades were succeeded by the Heraclidæ, or descendants of Hercules, who possessed this kingdom for the space of 505 years.

* ARGO, great-grandson of Alcæus, son of Hercules, was the first of the Heraclides who reigned in Lydia.

The last was

CANDAULES. This prince was married to a lady of exquisite beauty, and being infatuated by his passion for her, was perpetually boasting of her charms to others. Nothing would serve him, but Gyges, one of his chief officers, should see, and judge of them by his own eyes; † as if the husband's own knowledge was not sufficient for his happiness, or the beauty of his wife would have been impaired by his silence. The king to this end placed Gyges secretly in a convenient place; but, notwithstanding that precaution, the queen perceived him when he retired, yet took no manner of notice of it; judging, as the historian represents it, that the most valuable treasure of a woman is her modesty, she studied a signal revenge for the injury she had received; and, to punish the fault of her husband, committed a still greater crime. Possibly a secret passion for Gyges had as great a share in that action, as her resentment for the dishonour done her. Be that as it will, she sent for Gyges, and obliged him to expiate his crime either by his own death or the king's, at his own option. After some remonstrances to no purpose, he resolved upon the latter, and by the murder of Candaules became master of his queen and his throne ‡. By this means the kingdom passed from the family of the Heraclidæ into that of the Merminades.

Archilochus, the poet, lived at this time, and, as Herodotus informs us, spoke of this adventure of Gyges in his poems.

I cannot forbear mentioning in this place what is related by Herodotus, that among the Lydians, and almost all other barbarians, it was reckoned shameful and infamous even for a man to appear naked. These footsteps of modesty, which are met with among pagans, ought to be reckoned valuable. § We

* A. M. 2781. Ant. J. C. 1223.

† Non contentus voluptatum suarum tacita conscientia—prorsus quasi silentium damnum pulchritudinis esset. Justin. l. i. c. 7.

‡ A. M. 3286. Ant. J. C. 718.

§ Nostro quidem more cum parentibus puberes filii, cum foceris generi, non lavantur. Retinenda est igitur hujus generis verecundia, præsertim natura ipsa magistra & duce. Cic. l. i. de offic. n. 129.

Nudare se nefas esse credebatur. Val. Max. l. ii. cap. 1.

are assured, that among the Romans, a son, who was come to the age of maturity, never went into the baths with his father, nor even a son-in-law with his father-in-law ; and this modesty and decency were looked upon by them as a law of nature, the violation whereof was criminal. It is astonishing, that among us our magistrates take no care to prevent this disorder, which, in the midst of Paris, at the season of bathing, is openly committed with impunity : a disorder, so visibly contrary to the rules of common decency, so dangerous to young persons of both sexes, and so severely condemned by paganism itself.

* Plato relates the story of Gyges in a different manner from Herodotus. He tells us, that Gyges wore a ring, the stone of which, when turned towards him, rendered him invisible ; so that he had the advantage of seeing others, without being seen himself ; and that by means of this ring, with the concurrence of the queen, he deprived Candaules of his life and throne.

This probably signifies, that, in order to compass his criminal design, he used all the tricks and stratagems the world calls subtle and refined policy, which penetrates into the most secret purposes of others, without making the least discovery of its own. This story thus explained carries in it a greater appearance of truth, than what we read in Herodotus.

Cicero, after having related this fable of Gyges' famous ring, adds, † that if a wise man had such a ring, he would not use it to any wicked purpose ; because virtue considers what is honourable and just, and has no occasion for darkness.

‡ Gyges reigned 38 years. The murder of Candaules raised a sedition among the Lydians. The two parties, instead of coming to blows, agreed to refer the matter to the decision of the Delphic oracle, which declared in favour of Gyges. The king made large presents to the temple at Delphos, which undoubtedly preceded, and had no little influence upon the oracle's answer. Among other things of value, Herodotus mentions six golden cups, weighing 30 talents, amounting to near a million of French money, which is about 48,000*l.* Sterling.

As soon as he was in peaceable possession of the throne, he made war against Miletos, Smyrna, and Colophon, three powerful cities belonging to the neighbouring states.

After he had reigned 38 years, he died and was succeeded by his son.

* Plato de Rep. l. ii. p. 359.

† Hunc ipsum annulum si habeat sapiens, nihilo plus sibi licere putet peccare, quam si non haberet. Honeſta enim bonis viris, non occulta quærantur. Lib. iii. de offic. n. 38.

‡ A. M. 3286. Ant. J. C. 718. Her. l. i. c. 13, 14.

* ARDYS reigned 49 years. It was in the reign of this prince, that the Cimmerians, driven out of their country by the Scythæ Nomades, went into Asia, and took the city of Sardis, but not the citadel.

† SADYATTES reigned twelve years. This prince declared war against the Milesians, and laid siege to their city. In those days the sieges, which were generally nothing more than blockades, were carried on very slowly, and lasted many years. This king died before he had finished that of Miletos, and was succeeded by his son.

‡ HALYATTES reigned 57 years. This is the prince who made war against Cyaxares, king of Media. He likewise drove the Cimmerians out of Asia. He attacked, and took the cities of Smyrna and Clazomenæ. He vigorously prosecuted the war against the Milesians, begun by his father, and continued the siege of their city, which had lasted six years under his father, and continued as many under him. It ended at length in the following manner: Halyattes, upon an answer he received from the Delphic oracle, had sent an ambassador into the city to propose a truce for some months. Thrasylbulus, tyrant of Miletos, having notice of his coming, ordered all the corn, and other provisions, assembled by him and his subjects for their support, to be brought into the public market; and commanded the citizens, at the sight of a signal that should be given, to be all in a general humour of feasting and jollity. The thing was executed according to his orders. The Lydian ambassador at his arrival was in the utmost surprise to see such a plenty in the market, and such a cheerfulness in the city. His master, to whom he gave an account of what he had seen, concluding that his project of reducing the place by famine would never succeed, preferred peace to a fruitless war, and immediately raised the siege.

§ CROESUS. His very name, which is become a proverb, carries in it an idea of immense riches. The wealth of this prince, to judge of it only by the presents he made to the temple of Delphos, must have been excessively great. Most of those presents were still to be seen in the time of Herodotus, and were worth several millions. || We may partly account for the treasures of this prince, from certain mines that he had,

* A. M. 3324. Ant. J. C. 680. Her. l. i. c. 15.

† A. M. 3373. Ant. J. C. 631. Ibid. l. i. c. 16. 22.

‡ A. M. 3385. Ant. J. C. 619. Ibid. c. 21, 22.

§ A. M. 3442. Ant. J. C. 562.

|| Strab. l. xiii. p. 625.

& l. xiv. p. 680.

situated, according to Strabo, between Pergamus and Atarnes ; as also from the little river Pactolus, the sand of which was gold. But in Strabo's time this river had not the same advantage.

* This uncommon affluence (which is a thing extraordinary) did not enervate or soften the courage of Cræsus. He thought it unworthy of a prince to spend his time in idleness and pleasure. For his part, he was perpetually in arms, made several conquests, and enlarged his dominions by the addition of all the contiguous provinces, as Phrygia, Mysia, Paphlagonia, Bithynia, Pamphylia, and all the country of the Carians, Ionians, Dorians, and Æolians. Herodotus observes, that he was the first conqueror of the Greeks, who till then had never been subject to a foreign power. Doubtless he must mean the Greeks settled in Asia Minor.

But, what is still more extraordinary in this prince, though he was so immensely rich, and so great a warrior, yet his chief delight was in literature and the sciences. His court was the ordinary residence of those famous and learned men, so revered by antiquity, and distinguished by the name of the Seven Wise Men of Greece.

† Solon, one of the most celebrated among them, after having established new laws at Athens, thought he might absent himself for some years, and improve himself by travelling. He went to Sardis, where he was received in a manner suitable to the reputation of so great a man. The king, attended with a numerous court, appeared in all his regal pomp and splendour, dressed in the most magnificent apparel, which was all over enriched with gold, and glittered with diamonds. Notwithstanding the novelty of this spectacle to Solon, it did not appear that he was the least moved at it, or that he uttered a word which discovered the least surprise or admiration ; on the contrary, people of sense might sufficiently discern from his behaviour, that he looked upon all this outward pomp as an indication of a little mind, which knows not in what true greatness and dignity consists. This coldness and indifference in Solon's first approach gave the king no favourable opinion of his new guest.

He afterwards ordered all his treasures, his magnificent apartments, and costly furniture should be showed him ; as if he expected by the multitude of his fine vessels, diamonds, statues, and paintings, to conquer the philosopher's indifference. But these things were not the king ; and it was the king that So-

* Her. l. i. c. 26—28.

† Her. l. i. c. 29.—33. Plut. in Sol. p. 93, 94.

lon was come to visit, and not the walls or chambers of his palace. He had no notion of making a judgment of the king, or an estimate of his worth, by these outward appendages, but by himself, and his own personal qualities. Were we to judge at present by the same rule, we should find many of our great men wretchedly naked and desolate.

When Solon had seen all, he was brought back to the king. Cræsus then asked him, which of mankind, in all his travels, he had found the most truly happy. "One Tellus," replied Solon, "a citizen of Athens, a very honest and good man, who had lived all his days without indigence, had always seen his country in a flourishing condition, had children that were universally esteemed, with the satisfaction of seeing those children's children, and at last died gloriously in fighting for his country."

Such an answer as this, in which gold and silver were accounted as nothing, seemed to Cræsus to argue a strange ignorance and stupidity. However, as he flattered himself of being ranked in the second degree of happiness, he asked him, "Who, of all those he had seen, was the next in felicity to Tellus." Solon answered, "Cleobis and Biton, of Argos, two brothers, * who had left behind them a perfect pattern of fraternal affection, and of the respect due from children to their parents. Upon a solemn festival, when their mother, a priestess of Juno, was to go to the temple, the oxen that were to draw her not being ready, the two sons put themselves to the yoke, and drew their mother's chariot thither, which was above five miles distant. All the mothers of the place, ravished with admiration, congratulated the priestess on the piety of her sons. She, in the transports of her joy and thankfulness, earnestly intreated the goddesses to reward her children with the best thing that heaven can give to man. Her prayers were heard. When the sacrifice was over, her two sons fell asleep in the very temple, and there died † in a soft and peaceful slumber. In honour of their piety, the people of Argos consecrated statues to them in the temple of Delphos."

"What then," says Cræsus, in a tone that showed his discontent, "you do not reckon me in the number of the happy?" Solon, who was not willing either to flatter or exasperate him any further, replied calmly: "King of Lydia, besides many other advantages, the gods have given us Grecians a spirit of moderation and reserve, which has produced among

* Φιλαδελφῶν καὶ φιλομήτερας διαφερόντως ἄνδρας.

† The fatigue of drawing the chariot might be the cause of it.

“ us a plain, popular kind of philosophy, accompanied with a
 “ certain generous freedom, void of pride or ostentation, and
 “ therefore not well suited to the courts of kings: This phi-
 “ losophy, considering what an infinite number of vicissitudes
 “ and accidents the life of man is liable to, does not allow us
 “ either to glory in any prosperity we enjoy ourselves, or to ad-
 “ mire happiness in others, which perhaps may prove transient
 “ or superficial.” From hence he took occasion to represent
 to him further, “ That the life of man seldom exceeds seventy
 “ years, which make up in all six thousand two hundred and
 “ fifty days, of which two are not alike; so that the time to
 “ come is nothing but a series of various accidents which can-
 “ not be foreseen. Therefore, in our opinion,” continued he,
 “ no man can be esteemed happy, but he whose happiness God
 “ continues to the end of his life: as for others, who are per-
 “ petually exposed to a thousand dangers, we account their
 “ happiness as uncertain, as the crown is to a person that is still
 “ engaged in battle, and has not yet obtained the victory.”
 Solon retired when he had spoken these words, which served
 only to mortify Cræsus, but not to reform him.

Æsop, the author of the fables, was then at the court of
 this prince, by whom he was very kindly entertained. He was
 concerned at the unhandsome treatment Solon received, and
 said to him, by way of advice; * “ Solon, we must either not
 “ come near princes at all, or speak things that are agreeable
 “ to them.” “ Say rather,” replied Solon, “ that we should ei-
 “ ther never come near them at all, or speak such things as may
 “ be for their good.”

In Plutarch's time, some of the learned were of opinion,
 that this interview between Solon and Cræsus did not agree
 with the dates of chronology. But as those dates are very un-
 certain, that judicious author did not think this objection ought
 to prevail against the authority of several credible writers, by
 whom this story is attested.

What we have now related of Cræsus is a very natural pic-
 ture of the behaviour of kings and great men, who, for the
 most part, are seduced by flattery; and shows us at the same
 time the two sources from whence that blindness generally pro-
 ceeds. The one is, a secret inclination which all men have, but
 especially the great, of receiving praise without any precaution,

* Ω Σόλων (ἔφη) τοῖς βασιλεῦσι δεῖ ὥς ἤκιστα ἢ ὥς ἥδιστα ὁμιλεῖν. Καὶ
 ὁ Σόλων. Μὰ Δι' (εἶπεν) ἀλλ' ὥς ἤκιστα ἢ ὥς ἀριστα. The jingle of the
 words ὥς ἤκιστα ἢ ὥς ἥδιστα, which is a beauty in the original, because it
 is founded in the sense, cannot be rendered into any other language.

and of judging favourably of all that admire them, or show an unlimited submission and complaisance to their humours. The other is, the great resemblance there is between flattery and a sincere affection, or a reasonable respect; which is sometimes counterfeited so exactly, that the wisest may be deceived, if they are not very much upon their guard.

Croesus, if we judge of him by the character he bears in history, was a very good prince, and worthy of esteem in many respects. He had a great deal of good-nature, affability, and humanity. His palace was a receptacle for men of wit and learning; which shows, that he himself was a person of learning, and had a taste for the sciences. His weakness was, that he laid a great stress upon riches and magnificence, thought himself great and happy in proportion to his possessions, mistook regal pomp and splendour for true and solid greatness, and fed his vanity with the excessive submissions of those that stood in a kind of adoration before him.

Those learned men, those wits, and other courtiers, who surrounded this prince, ate at his table, partook of his pleasures, shared his confidence, and enriched themselves by his bounty and liberality, took care not to differ from the prince's taste, and never thought of undeceiving him with respect to his errors or false ideas. On the contrary, they made it their business to cherish and fortify them in him, extolling him perpetually as the most opulent prince of his age, and never speaking of his wealth, or the magnificence of his palace, but in terms of admiration and rapture; because they knew this was the sure way to please him, and to secure his favour. For flattery is nothing else but a commerce of falsehood and lying, founded upon interest on one side, and vanity on the other. The flatterer desires to advance himself, and make his fortune; the prince to be praised and admired, because he is his own first flatterer, and carries within himself a more subtle and better prepared poison than any adulation gives him.

That saying of Æsop, who had formerly been a slave, and still retained somewhat of the spirit and character of slavery, though he had varnished it over with the address of an artful courtier; that saying of his, I say, to Solon, "That we should either not come near kings, or say what is agreeable to them," shows us with what kind of men Croesus had filled his court; and by what means he had banished all sincerity, integrity, and duty, from his presence. Therefore we see he could not bear that noble and generous freedom in the philosopher, upon which he ought to have set an infinite value; as he would have

done, had he but understood the worth of a friend, who, attaching himself to the person, and not to the fortune of a prince, has the courage to tell him disagreeable truths; truths unpalatable, and bitter to self-love at the present, but that may prove very salutary and serviceable for the future. *Dic illis, non quod volunt audire, sed quod audisse semper volunt.* These are Seneca's own words, where he is endeavouring to show, of what great use a faithful and sincere friend may be to a prince; and what he adds further, seems to be writ on purpose for Cræsus; * "Give him," says he, "wholesome advice. "Let a word of truth once reach those ears, which are perpetually fed and entertained with flattery. You will ask me, "what service can be done to a person arrived at the highest pitch of felicity? It will teach him not to trust in his prosperity; it will remove that vain confidence he has in his power and greatness, as if they were to endure for ever; make him understand, that every thing which belongs to and depends upon fortune is as unstable as herself; and that there is often but the space of a moment between the highest elevation and the most unhappy downfall."

† It was not long before Cræsus experienced the truth of what Solon had told him. He had two sons; one of whom being dumb, was a perpetual subject of affliction to him; the other, named Atys, was distinguished by every good quality, and his great consolation and delight. The father dreamed one night, which made a great impression upon his mind, that this beloved son of his was to perish by iron. This became a new source of anxiety and trouble, and care is taken to remove out of the young prince's way every thing made of iron, as palfreys, lances, javelins, &c. No mention is made of armies, wars, or sieges, before him. But one day there was to be an extraordinary hunting-match, for the killing of a wild boar, which had committed great ravages in the neighbourhood. All the young lords of the court were to be at this hunting. Atys very earnestly importuned his father, that he would give him leave to be present, at least as a spectator. The king could not refuse him that request, but let him go under the care of a

* *Plenas aures adulationibus aliquando vera vox intret: da consilium utile. Quæris, quid felici præstare possis? Effice, ne felicitati suæ credat. Parum in illum contuleris, si illi semel stultam fiduciam permansuræ semper potentiæ excusseris, docuerisque mobilia esse quæ dedit casus; ac sæpe inter fortunam maximam et ultimam nihil interesse.* Sen. de Benef. l. vi. c. 33.

† Her. l. i. c. 34—45.

discreet young prince, who had taken refuge in his court, and was named Adraftus. And this very Adraftus, as he was aiming to sling his javelin at the boar, unfortunately killed Atys. It is impossible to express either the affliction of the father, when he heard of this fatal accident, or of the unhappy prince, the innocent author of the murder, who expiated his fault with his blood, slapping himself in the breast with his own sword, upon the funeral-pile of the unfortunate Atys.

* Two years were spent on this occasion in deep mourning, the afflicted father's thoughts being wholly taken up with the loss he had sustained. But the growing reputation, and great qualities of Cyrus, who began to make himself known, roused him out of his lethargy. He thought it behoved him to put a stop to the power of the Persians, which was enlarging itself every day. As he was very religious in his way, he would never enter upon any enterprize without consulting the gods. But, that he might not act blindly, and to be able to form a certain judgment on the answers he should receive, he was willing to assure himself before hand of the truth of the oracles. For which purpose, he sent messengers to all the most celebrated oracles both of Greece and Africa, with orders to inquire, every one at his respective oracle, what Cræsus was doing on such a day, and such an hour, before agreed on. His orders were punctually observed; and of all the oracles none gave a true answer but that of Delphos. The answer was given in Greek hexameter verses, and was in substance as follows: "I know the number of the grains of sand on the sea-shore, and the measure of the ocean's vast extent. I can hear the dumb, and him that has not yet learned to speak. A strong smell of a tortoise boiled in brass, together with sheep's flesh, has reached my nostrils, brass beneath, brass above." And indeed the king, thinking to invent something that could not possibly be guessed at, had employed himself, on the day and hour set down, in boiling a tortoise and a lamb in a brass pot, which had a brass cover. St Austin observes in several places, that God, to punish the blindness of the pagans, sometimes permitted the devils to give answers conformable to the truth.

Cræsus, thus assured of the god's veracity whom he designed to consult, offered three thousand victims to his honour, and ordered an infinite number of vessels, tripods, and golden tables, to be melted down, and converted into ingots of gold, to the number of 117, to augment the treasures of the Delphic temple. Each of these ingots weighed at least two talents;

besides which, he made several other presents : among others, Herodotus mentions a golden lion, weighing ten talents, and two vessels of an extraordinary bigness, one of gold, which weighed eight talents and an half, and twelve minas ; the other of silver, which contained 600 of the measures called amphoras. All these presents, and many more, which for brevity's sake I omit, were to be seen in the time of Herodotus.

The messengers were ordered to consult the god upon two points ; first, whether Cræsus should undertake a war against the Persians ; secondly, if he did, whether he should require the succour of any auxiliary troops. The oracle answered upon the first article, that if he carried his arms against the Persians, he would subvert a great empire ; upon the second, that he would do well to make alliances with the most powerful states of Greece. He consulted the oracle again, to know how long the duration of his empire would be. The answer was : It should subsist till a mule came to possess the throne of Media ; which he construed to signify the perpetual duration of his kingdom.

Pursuant to the direction of the oracle, Cræsus entered into alliance with the Athenians, who at that time had Pisistratus at their head, and with the Lacedæmonians, who were indisputably the two most powerful states of Greece.

* A certain Lydian, much esteemed for his prudence, gave Cræsus, on this occasion, very judicious advice. “ O prince,” says he to him, “ why do you think of turning your arms “ against such a people as the Persians, who being born in a “ wild, rugged country, are inured from their infancy to every “ kind of hardship and fatigue ; who, being coarsely clad, and “ coarsely fed, can content themselves with bread and water ; “ who are absolute strangers to all the delicacies and conveniences of life ; who, in a word, have nothing to lose, if you “ conquer them, and every thing to gain, if they conquer you ; “ and whom it would be very difficult to drive out of our “ country, if they should once come and taste the sweets and “ advantages of it ? So far therefore from thinking of beginning a war against them, it is my opinion we ought to thank “ the gods, that they have never put it into the heads of the “ Persians to come and attack the Lydians.” But Cræsus had taken his resolution, and would not be diverted from it.

What remains of the history of Cræsus will be found in that of Cyrus, which I am now going to begin.

* Herod. l. i. c. 71.

BOOK FOURTH.

THE
FOUNDATION OF THE EMPIRE
OF THE
PERSIANS AND MEDES,
BY CYRUS.

CONTAINING THE REIGNS OF
CYRUS, CAMBYSES, AND SMERDIS THE MAGUS.

THESE three reigns will be the subject-matter of the fourth book. But as the two latter are very short, and contain few important facts, this book, properly speaking, may be called the History of Cyrus.

CHAPTER I.

THE HISTORY OF CYRUS.

THE history of this prince is differently related by Herodotus and Xenophon. I follow the latter, as judging him infinitely more worthy of credit in this respect than the former. As to those facts wherein they differ, I shall briefly relate what Herodotus says of them. It is well known, that Xenophon served a long time under Cyrus the Younger, who who had in his troops a great number of Persian noblemen, with whom undoubtedly this writer, considering how curious he was, did often converse, that he might acquaint himself by these means with the manners and customs of the Persians, with their conquests in general, but more particularly with those of the prince who had founded their monarchy, and whose history he proposed to write. This he tells us himself, in the beginning of his *Cyropædia*: “ Having always looked upon this
“ great man as worthy of admiration, I took a pleasure to inform myself of his birth, natural temper and education, that
“ I might know by what means he became so great a prince ;
“ and herein I advance nothing but what has been told me.”
As to what Cicero says, in his first letter to his brother Quintus, “ That * Xenophon’s design, in writing the history

* Cyrus ille à Xenophonte, non ad historiæ fidem scriptus, sed ad effigiem justî imperii.

“ of Cyrus, was not so much to follow truth, as to give a “ model of a just government ;” this ought not to lessen the authority of that judicious historian, or make us give the less credit to what he relates. All that can be inferred from thence is, that the design of Xenophon, who was a great philosopher, as well as a great captain, was not merely to write Cyrus’s history, but to represent him as a model and example to princes, for their instruction in the arts of reigning, and of gaining the love of their subjects, notwithstanding the pomp and elevation of their stations. With this view he may possibly have lent his hero some thoughts, some sentiments, or discourses of his own. But the substance of the facts and events he relates are to be deemed true ; and of this their conformity with the holy scripture is of itself a sufficient proof. The reader may see the dissertation of the Abbot Bannier upon this subject in the * *Memoirs of the Academy of Polite Literature*.

For the greater clearness, I divide the history of Cyrus into three parts. The first will reach from his birth to the siege of Babylon : The second will comprehend the description of the siege, and the taking of that city, with every thing else that relates to that great event : The third will contain that prince’s history, from the taking of Babylon to his death.

ARTICLE I.

THE HISTORY OF CYRUS, FROM HIS INFANCY TO THE SEIGE OF BABYLON.

THIS interval, besides his education, and the journey he made to his grandfather Astyages in Media, includes the first campaigns of Cyrus, and the important expeditions subsequent to them.

SECTION I.

CYRUS’S EDUCATION.

† **CYRUS** was the son of Cambyfes, King of Persia, and of Mandana, daughter to Astyages, King of the Medes. ‡ He was born one year after his uncle Cyaxares, the brother of Mandana.

The Persians consisted at this time of twelve tribes, and inhabited only one province of that vast country which has since

* Vol. VI. p. 400.

† Xen. *Cyrop.* l. i. p. 3.

‡ A. M. 3405. Ant. J. C. 599.

borne the name of Persia, and were not in all above 120,000 men. But this people having afterwards, through the wisdom and valour of Cyrus, acquired the empire of the east, the name of Persia extended itself with their conquests and fortune, and comprehended all that vast track of land, which reaches from east to west, from the river Indus to the Tigris; and from north to south, from the Caspian sea to the ocean. And still to this day the country of Persia has the same extent.

Cyrus was beautiful in his person, and still more lovely for the qualities of his mind; was of a very sweet disposition, full of good-nature and humanity, and had a great desire to learn, and a noble ardour for glory. He was never afraid of any danger, or discouraged by any hardship or difficulty, where honour was to be acquired. He was brought up according to the laws and customs of the Persians, which were excellent in those days with respect to education.

* The public good, the common benefit of the nation, was the only principle and end of all their laws. The education of children was looked upon as the most important duty, and the most essential part of government: it was not left to the care of fathers and mothers, whose blind affection and fondness often render them incapable of that office; but the state took it upon themselves. Boys were all brought up in common, after one uniform manner, where every thing was regulated, the place and length of their exercises, the times of eating, the quality of their meat and drink, and their different kinds of punishment. The only food allowed either the children or the young men, was bread, cresses, and water; for their design was to accustom them early to temperance and sobriety: besides, they considered, that a plain frugal diet, without any mixture of sauces or ragoos, would strengthen the body, and lay such a foundation of health, as would enable them to undergo the hardships and fatigues of war to a good old age.

Here boys went to school, to learn justice and virtue, as they do in other places to learn arts and sciences; and the crime most severely punished amongst them, was ingratitude.

The design of the Persians, in all these wise regulations, was to prevent evil, being convinced how much better it is to prevent faults, than to punish them: and whereas in other states the legislators are satisfied with establishing punishments for criminals, the Persians endeavoured so to order it, as to have no criminals among them.

* *Cyrop.* l. i. p. 3—8.

Till 16 or 17 years of age, the boys remained in the class of children; and here it was they learned to draw the bow, and to sling the dart or javelin; after which they were received into the class of young men. In this they were more narrowly watched, and kept under, than before; because that age requires the narrowest inspection, and has the greatest need of restraint. Here they remained 10 years; during which time they passed all their nights in keeping guard, as well for the safety of the city, as to inure them to fatigue. In the day-time they waited upon their governors, to receive their orders, attended the king when he went a-hunting, or improved themselves in their exercises.

The third class consisted of men grown up, and formed; and in this they remained 25 years. Out of these all the officers that were to command in the troops, and all such as were to fill the different posts and employments in the state, were chosen. When they were turned of 50, they were not obliged to carry arms out of their own country.

Besides these, there was a fourth or last class, from whence men of the greatest wisdom and experience were chosen, for forming the public council, and presiding in the courts of judicature.

By this means every citizen might aspire at the chief posts in the government; but not one could arrive at them, till he had passed through all these several classes, and made himself capable of them by all these exercises. The classes were open to all; but generally such only, as were rich enough to maintain their children without working, sent them thither.

* Cyrus himself was educated in this manner, and surpassed all of his age, not only in aptness to learn, but in courage and address in executing whatever he undertook.

SECTION II.

CYRUS'S JOURNEY TO HIS GRANDFATHER ASTYAGES, AND HIS RETURN INTO PERSIA.

When Cyrus was 12 years old, his mother Mandana took him with her into Media, to his grandfather Astyages, who, from the many things he had heard said in favour of that young prince, had a great desire to see him. In this court young Cyrus found very different manners from those of his own country. Pride, luxury, and magnificence reigned here uni-

* Cyrop. l. i. p. 8—12.

versally. Aftyages himself was richly clothed, * had his eyes coloured, his face painted, and his hair embellished with artificial locks; for the Medes affected an effeminate life, to be dressed in scarlot, and to wear necklaces and bracelets; whereas the habits of the Persians were very plain and coarse. All this finery did not affect Cyrus, who, without criticising or condemning what he saw, was contented to live as he had been brought up, and adhered to the principles he had imbibed from his infancy. He charmed his grandfather with his sprightliness and wit, and gained every body's favour by his noble and engaging behaviour. I shall only mention one instance, whereby we may judge of the rest.

Aftyages, to make his grandson unwilling to return home, made a sumptuous entertainment, in which there was a vast plenty and profusion of every thing that was nice and delicate. All this exquisite cheer and magnificent preparation Cyrus looked upon with great indifference; at which observing Aftyages to be surprised: "The Persians," says he to the king, "instead of going such a round-about way to appease their hunger, have a much shorter to the same end; a little bread and cresses with them answer the purpose." Aftyages desiring Cyrus to dispose of all the meats as he thought fit, the latter immediately distributed them to the king's officers in waiting; to one, because he taught him to ride; to another, because he waited well upon his grandfather; and to a third, because he took great care of his mother. Sacas, the king's cup-bearer, was the only person to whom he gave nothing. This officer, besides the post of cup-bearer, had that likewise of introducing those who were to have audience of the king; and as he could not possibly grant that favour to Cyrus as often as he desired it, he had the misfortune to displease the prince, who took this occasion to show his resentment. Aftyages testifying some concern at the neglect of this officer, for whom he had a particular consideration, and who deserved it, as he said, on account of the wonderful dexterity with which he

* The ancients, in order to set off the beauty of the face, and to give more life to their complexions, used to form their eye-brows into perfect arches, and to colour them with black. To give the greater lustre to their eyes, they made their eye-lashes of the same darkness. This artifice was much in use among the Hebrews. It is said of Jezebel, "Depinxit oculos suos stibio." 2 Kings ix. 30. This drug had an astringent quality, which shrunk up the eye-lids, and made the eyes appear the larger, which at that time was reckoned a beauty, Plin. l. xxxiii. c. 6. From hence comes that epithet, which Homer so often gives to his goddesses; *Βοωνίς*, "Hēn, great-eyed Juno.

served him : “ Is that all, papa ? ” replied Cyrus, “ if that be
 “ sufficient to merit your favour, you shall see I will quickly
 “ obtain it ; for I will take upon me to serve you better than
 “ he.” Immediately Cyrus is equipped as a cup-bearer, and
 advancing gravely with a serious countenance, a napkin upon
 his shoulder, and holding the cup nicely with three of his
 fingers, he presented it to the king with a dexterity and a
 grace that charmed both Astyages and Mandana. When he
 had done, he flung himself upon his grandfather’s neck, and
 kissing him, cried out with great joy ; * “ O Sacas, poor Sacas,
 “ thou art undone ; I shall have thy place.” Astyages em-
 braced him with great fondness, and said, “ I am mighty well
 “ pleased, my dear child : nobody can serve with a better grace :
 “ but you have forgot one essential ceremony, which is that of
 “ tasting.” And indeed the cup-bearer was used to put some
 of the liquor into his left-hand, and to taste it, before he pre-
 sented it to the king : “ No,” replied Cyrus, “ it was not
 “ thro’ forgetfulness that I omitted that ceremony.” “ Why
 “ then,” says Astyages, “ for what reason did you do it ? ”
 “ Because I apprehended there was poison in the liquor.”
 “ Poison, child ? How could you think so ? ” “ Yes ; poison,
 “ papa ; for not long ago, at an entertainment you gave to
 “ the lords of your court, after the guests had drank a little
 “ of that liquor, I perceived all their heads were turne’ they
 “ sung, made a noise, and talked they did not know what :
 “ you yourself seemed to have forgot that you were king, and
 “ they, that they were subjects ; and when you would have
 “ danced, you could not stand upon your legs.” “ Why,”
 says Astyages, “ have you never seen the same thing happen to
 “ your father ? ” “ No never,” says Cyrus. “ What then ?
 “ How is it with him when he drinks ? ” “ Why, when he
 “ has drank, his thirst is quenched, and that is all.”

We cannot too much admire the skill of the historian, in his
 giving such an excellent lesson of sobriety in this story : he
 might have done it in a serious grave way, and have spoken
 with the air of a philosopher ; for Xenophon, as much a war-
 rior as he was, yet was he as excellent a philosopher as his mas-
 ter Socrates : but instead of that, he puts the instruction into
 the mouth of a child, and conceals it under the veil of a story,
 which in the original is told with all the wit and agreeableness
 imaginable.

Mandana being upon the point of returning to Persia, Cyrus
 joyfully complied with the repeated instances his grandfather

* " Ω Σάκκα, ἀποδωλὰς ἐκβαλῶ σε τῆς τιμῆς.

had made to him to stay in Media ; being desirous, as he said, to perfect himself in the art of riding, which he was not yet master of, and which was not known in Persia, where the barrenness of the country, and its craggy mountainous situation, rendered it unfit for the breeding of horses.

During the time of his residence at this court, his behaviour procured him infinite love and esteem. He was gentle, affable, officious, beneficent, and generous. Whenever the young lords had any favour to ask of the king, Cyrus was their solicitor. If the king had any subject of complaint against them, Cyrus was their mediator ; their affairs became his ; and he always managed them so well, that he obtained whatever he desired.

When Cyrus was about sixteen years of age, the son of the king of the * Babylonians (this was Evil-Merodach, son of Nebuchadnezzar), at a hunting-match a little before his marriage, thought fit, in order to show his bravery, to make an irruption into the territories of the Medes, which obliged Astyages to take the field to oppose the invader. Here it was that Cyrus, having followed his grandfather, served his apprenticeship in war. He behaved himself so well on this occasion, that the victory which the Medes gained over the Babylonians was chiefly owing to his valour.

† The year after, his father recalling him, that he might accomplish his time in the Persian exercises, he departed immediately from the court of Media, that neither his father nor his country might have any room to complain of his delay. This occasion showed how much he was beloved. At his departure he was accompanied by all ranks of people, young and old. Astyages himself conducted him a good part of his journey on horseback ; and when the sad moment came that they must part, the whole company were bathed in tears.

Thus Cyrus returned into his own country, and re-entered the class of children, where he continued a year longer. His companions, after his long residence in so voluptuous and luxurious a court as that of the Medes, expected to find a great change in his manners : but when they found that he was content with their ordinary table, and that, when he was present at any entertainment, he was more sober and temperate than

* In Xenophon this people are always called Assyrians ; and in truth they are Assyrians, but Assyrians of Babylon, whom we must not confound with those of Nineveh, whose empire, as we have seen already, was utterly destroyed by the ruin of Nineveh, the capital thereof.

† A. M. 3421. Ant. J. C. 583.

any of the company, they looked upon him with new admiration.

From this first class he passed into the second, which is the class of youths ; and there it quickly appeared, that he had not his equal in dexterity, address, patience, and obedience.

Ten years after, he was admitted into the men's class, wherein he remained eighteen years, till he set out at the head of the Persian army, to go to the aid of his uncle Cyaxares.

SECTION III.

THE FIRST CAMPAIGN OF CYRUS, WHO GOES TO SUCCOUR HIS UNCLE CYAXARES AGAINST THE BABYLONIANS.

ASTYAGES*, king of the Medes, dying, was succeeded by his son Cyaxares, brother to Cyrus' mother. Cyaxares was no sooner in the throne, but he was engaged in a terrible war. He was informed that the king of the Babylonians, Neriglissor, was preparing a powerful army against him, and that he had already engaged several princes on his side, and, among others, Cræsus, king of Lydia ; that he had likewise sent ambassadors to the king of India, to give him bad impressions of the Medes and Persians, by representing to him how dangerous a closer alliance and union between two nations already so powerful might be, since they could in the end subdue all the nations around them, if a vigorous opposition was not made to the progress of their power. Cyaxares therefore dispatched ambassadors to Cambyfes, to desire succours from him ; and ordered them to bring it about, that Cyrus should have the command of the troops his father was to send. This was readily granted. As soon as it was known that Cyrus was to march at the head of the army, the joy was universal. The army consisted of thirty thousand men, all infantry (for the Persians had as yet no cavalry) ; but they were all chosen men, and such as had been raised after a particular manner. First of all, Cyrus chose out of the nobility 200 of the bravest officers, each of which was ordered to choose out four more of the same sort, which made a thousand in all ; and these were the officers that were called† *ὀμότιμοι*, and who signalized themselves afterwards so gloriously upon all occasions. Every one of this thousand was appointed to raise among the people ten light-armed

* A. M. 3444. Ant. J. C. 560. Cyrop. l. i. c. 22.—27.

† Men of the same dignity.

pikemen, ten slingers, and ten bowmen; which amounted in the whole to 31,000 men.

Before they proceeded to this choice, Cyrus thought fit to make a speech to the 200 officers, whom, after having highly praised for their courage, he inspired with the strongest assurance of victory and success. "Do you know," says he to them; "the nature of the enemy you have to deal with? "They are soft, effeminate, enervated men, already half conquered by their own luxury and voluptuousness; men not able to bear either hunger or thirst; equally incapable of supporting either the toil of war, or the sight of danger; whereas you, that are inured from your infancy to a sober and hard way of living; to you, I say, hunger and thirst are but the sauce, and the only sauce to your meals; fatigues are your pleasures, dangers your delight, and the love of your country and of glory your only passion. Besides, the justice of our cause is another considerable advantage. "They are the aggressors. It is the enemy that attacks us, and it is our friends and allies that require our aid. Can any thing be more just, than to repel the injury they would bring upon us? Is there any thing more honourable, than to fly to the assistance of our friends? But what ought to be the principal motive of your confidence is, that I do not engage in this expedition, without having first consulted the gods, and implored their protection; for you know it is my custom to begin all my actions, and all my undertakings, in that manner."

* Soon after, Cyrus set out without loss of time; but before his departure he invoked the gods of the country a second time; for his maxim was, and he had it from his father, That a man ought not to form any enterprise, great or small, without consulting the Divinity, and imploring his protection. Cambyfes had often taught him to consider, that the prudence of men is very short; and their views very limited; that they cannot penetrate into futurity; and that many times what they think must needs turn to their advantage proves their ruin; whereas the gods, being eternal, know all things, future as well as past, and inspire those they love to undertake what is most expedient for them; which is a favour and a protection they owe to no man, and grant only to those that invoke and consult them.

* A. M. 3445. Ant. J. C. 559.

Cambyfes accompanied his fon as far as the frontiers of Perfia ; and, in the way, gave him excellent instructions concerning the duties of the general of an army. Cyrus thought himfelf ignorant of nothing that related to the bufinefs of war, after the many leffons he had received from the moft able mafters of that time. “ Have your mafters,” fays Cambyfes to him, “ given you any instructions concerning œconomy, that “ is to fay, concerning the manner of fupplying an army with “ all neceffary provifions, of preventing ficknefs, and preferving “ the health of the foldiers ; of fortifying their bodies by frequent exercifes, of exciting a general emulation amongst “ them ; of making yourfelf obeyed, efteemed, and beloved by “ your foldiers ? ” Upon each of thefe points, and upon feveral others mentioned by the king, Cyrus owned he had never heard one word fpoken, and that it was all entirely new to him. “ What is it then your mafters have taught you ? ” — “ They “ have taught me to fence,” replied the prince, “ to draw the “ bow, to fling the javelin, to mark out a camp, to draw the “ plan of a fortification, to range troops in order of battle, to “ review them, to fee them march, file off, and encamp.” Cambyfes, fmiling, gave his fon to underftand, that they had taught him nothing of what was moft material and effential for a good officer, and an expert commander, to know : and in one fingle converfation, which certainly deferves to be well ftudied by all young gentlemen defigned for the army, he taught him infinitely more than all the celebrated mafters had done, in the courfe of feveral years. I fhall give but one fhort inftance of this difcourfe, which may ferve to give the reader an idea of the reft.

The queftion was, what are the proper means of making the foldiers obedient and fubmiffive ? “ The way to effect that,” fays Cyrus, “ feems to be very eafy, and very certain ; it is only to praife and reward thofe that obey, to punifh and ftigmatize fuch as fail in their duty.” “ You fay well,” replied Cambyfes ; “ that is the way to make them obey you by “ force ; but the chief point is to make them obey you willingly and freely. Now, the fure method of effecting this is, to “ convince thofe you command, that you know better what is “ for their advantage, than they do themfelves : for all mankind readily fubmit to thofe of whom they have that opinion. This is the principle, from whence that blind fubmiffion proceeds, which you fee fick perfons pay to their “ phyfician, travellers to their guide, and a fhip’s company to “ the pilot. Their obedience is only founded upon their “ perfuafion,

“persuasion, that the physician, the guide, and the pilot, are all more skilful and knowing in their respective callings, than themselves.” “But what shall a man do,” says Cyrus to his father, “to appear more skilful and expert than others?” “He must really be so,” replied Cambyses; “and in order to be so, he must apply himself closely to his profession, diligently study all the rules of it, consult the most able and experienced masters, neglect no circumstance that may contribute to the success of his enterprises; and, above all, he must have recourse to the protection of the gods, from whom alone we receive all our wisdom, and all our success.”

* As soon as Cyrus had reached Cyaxares, the first thing he did, after the usual compliments had passed, was to inform himself of the quality and number of the forces on both sides. It appeared, by the computation made of them, that the enemy's army amounted to 200,000 foot, and 60,000 horse; and that the united armies of the Medes and Persians scarce amounted to half the number of foot, and as to the cavalry, the Medes had not so many by a third. This great inequality put Cyaxares in terrible fears and perplexities. He could think of no other expedient, than to send for another body of troops from Persia, more numerous than that already arrived. But this expedient, besides that it would have taken too much time, appeared in itself impracticable. Cyrus immediately proposed another, more sure and more expeditious, which was, that his Persians should change their arms. As they chiefly used the bow and the javelin, and consequently their manner of fighting was at a distance, in which kind of engagement the greater number was easily superior to the lesser, Cyrus was of opinion, that they should be armed with such weapons as should oblige them to come to blows with the enemy immediately, and by that means render the superiority of their numbers useless. This project was mightily approved, and instantly put in execution.

† Cyrus established a wonderful order among the troops, and inspired them with a surprising emulation, by the rewards he promised, and by his obliging and engaging deportment towards all. As for money, the only value he set upon it was to give it away. He was continually making presents to one or other, according to their rank, or their merit; to one a buckler, to another a sword, or something of the same kind equally acceptable. By this generosity, this greatness of soul, and beneficent disposition, he thought a general ought to dis-

* *Cyrop.* l. ii. p. 38—40.

† *Ibid.* p. 44.

tinguish himself, and not by the luxury of his table, or the richness of his clothes, and still less by his haughtiness and imperious demeanour. * “A commander could not,” he said, “give actual proofs of his munificence to every body, and for that very reason he thought himself obliged to convince every body of his inclination and good-will; for though a prince might exhaust his treasures in making presents, yet he could not injure himself by benevolence and humanity; by being sincerely concerned in the good or evil that happens to others, and by making it appear that he is so.”

† One day, as Cyrus was reviewing his army, a messenger came to him from Cyaxares, to acquaint him, that some ambassadors being arrived from the king of the Indies, he desired his presence immediately. “For that purpose,” says he, “I have brought you a rich garment, for the king desires you would appear magnificently dressed before the Indians, to do the nation honour.” Cyrus lost not a moment’s time, but instantly set out with his troops, to wait upon the king, though without changing his dress, which was very plain, after the Persian fashion, and not (as the ‡ Greek text has it) polluted or spoiled with any foreign ornament. Cyaxares seeming at first a little displeased at it, “If I had dressed myself in purple,” says Cyrus, “and loaded myself with bracelets and chains of gold, and, with all that, had been longer in coming, should I have done you more honour, than I do now by my expedition, and the sweat of my face, and by letting all the world see with what promptitude and dispatch your orders are obeyed.”

Cyaxares, satisfied with this answer, ordered the Indian ambassadors to be introduced. The purport of their speech was, that they were sent by the king their master, to learn the cause of the war between the Medes and the Babylonians; and that they had orders, as soon as they heard what the Medes should say, to proceed to the court of Babylon, to know what motives they had to alledge on their part; to the end that the king their master, after having examined the reasons on both sides, might take part with those who had right and justice on their side. This is making a noble and glorious use of great power: to be influenced only by justice, to consult no advantage from the division of neighbours, but to declare openly against the unjust

* Cyrop. l. viii. p. 207.

† Ibid. p. 56.

‡ *Ἐν τῇ Περσικῇ σολῇ εἶδεν τι ὑπερισμένῃ.* A fine expression, but not to be rendered into any other language with the same beauty.

aggressor, in favour of the injured party. Cyaxares and Cyrus answered, they had given the Babylonians no subject of complaint, and that they willingly accepted the mediation of the king of India. It appears in the sequel, that he declared for the Medes.

* The king of Armenia, who was vassal to the Medes, looking upon them as ready to be swallowed up by the formidable league formed against them, thought fit to lay hold on this occasion to shake off their yoke. Accordingly he refused to pay them the ordinary tribute, and to send them the number of troops he was obliged to furnish in time of war. This highly embarrassed Cyaxares, who was afraid at this juncture of bringing new enemies upon his hands, if he undertook to compel the Armenians to execute their treaty. But Cyrus, having informed himself exactly of the strength and situation of the country, undertook the affair. The important point was to keep his design secret, without which it was not likely to succeed. He therefore appointed a great hunting-match on that side of the country; for it was his custom to ride out that way, and frequently to hunt with the king's son and the young noblemen of Armenia. On the day appointed, he set out with a numerous retinue. The troops followed at a distance, and were not to appear till a signal was given. After some days hunting, when they were come pretty near the palace where the court resided, Cyrus communicated his design to his officers, and sent Chrysanthes with a detachment, ordering them to make themselves masters of a certain steep eminence, where he knew the king used to retire, in case of an alarm, with his family and his treasure.

This being done, he sends an herald to the king of Armenia, to summon him to perform the treaty, and in the mean time ordered his troops to advance. Never was court in greater surprize and perplexity. The king was conscious of the wrong he had done, and was not in a condition to support it. However, he did what he could to assemble his forces together from all quarters; and in the mean time dispatched his youngest son, called Sabaris, into the mountains, with his wives, his daughters, and whatever was most precious and valuable. But when he was informed by his scouts, that Cyrus was coming upon their heels, he entirely lost all courage, and all thoughts of making a defence. The Armenians, following his example,

* A. M. 3447. Ant. J. C. 557. Cyrop. l. ii. p. 58—61. & l. iii. p. 62—70.

ran away, every one where he could, to secure what was dearest to him. Cyrus, seeing the country covered with people that were endeavouring to make their escape, sent them word, that no harm should be done them, if they staid in their houses; but that as many as were taken running away should be treated as enemies. This made them all retire to their habitations, excepting a few that followed the king.

On the other hand, they that were conducting the princesses to the mountains fell into the ambush Chrysanthes had laid for them, and were most of them taken prisoners. The queen, the king's son, his daughters, his eldest son's wife, and his treasures, all fell into the hands of the Persians.

The king, hearing this melancholy news, and not knowing what would become of him, retired to a little eminence; where he was presently invested by the Persian army, and obliged to surrender. Cyrus ordered him, with all his family, to be brought to the midst of the army. At that very instant arrived Tigranes, the king's eldest son, who was just returned from a journey. At so moving a spectacle he could not forbear weeping. Cyrus, addressing himself to him, said, "Prince, you are come very seasonably to be present at the trial of your father;" and immediately he assembled the captains of the Persians and Medes, and called in also the great men of Armenia. Nor did he so much as exclude the ladies from this assembly, who were there in their chariots, but gave them full liberty to hear and see all that passed.

When all was ready, and Cyrus had commanded silence, he began with requiring of the king, that in all the questions he was going to propose to him, he would answer sincerely, because nothing could be more unworthy a person of his rank, than to use dissimulation or falsehood. The king promised he would. Then Cyrus asked him, but at different times, proposing each article separately and in order, whether it was not true, that he had made war against Astyages, king of the Medes, his grandfather; whether he had not been overcome in that war, and in consequence of his defeat had concluded a treaty with Astyages; whether by virtue of that treaty he was not obliged to pay a certain tribute, to furnish a certain number of troops, and not to keep any fortified place in his country? It was impossible for the king to deny any of these facts, which were all public and notorious. "For what reason then," continued Cyrus, "have you violated the treaty in every article?" "For no other," replied the king, "than because
"I thought

“ I thought it a glorious thing to shake off the yoke, to live free, and to leave my children in the same condition.” “ It is really glorious,” answered Cyrus, “ to fight in defence of liberty: but if any one, after he is reduced to servitude, should attempt to run away from his master, what would you do with him?” “ I must confess,” said the king, “ I would punish him.” “ And if you had given a government to one of your subjects, and he should be found to commit malversations, would you continue him in his post?” “ No certainly; I would put another in his place.” “ And if he had amassed great riches by his unjust practices?” “ I would strip him of them.” “ But (which is still worse) if he had held intelligence with your enemies, how would you treat him?” “ Though I should pass sentence upon myself,” replied the king, “ I must declare the truth: I would put him to death.” At these words Tigranes tore his tiara from his head, and rent his garments: the women burst out into lamentations and outcries, as if sentence had actually passed upon him.

Cyrus having again commanded silence, Tigranes addressed himself to the prince to this effect: “ Great prince, can you think it consistent with your wisdom to put my father to death, even against your own interest?” “ How against my interest?” replied Cyrus. “ Because he was never so capable of doing you service.” How do you make that appear? Do the faults we commit enhance our merit, and give us a new title to consideration and favour?” “ They certainly do, provided they serve to make us wiser. For of inestimable value is wisdom: Are either riches, courage, or address to be compared to it? Now, it is evident, this single day’s experience has infinitely improved my father’s wisdom. He knows how dear the violation of his word has cost him. He has proved and felt how much you are superior to him in all respects. He has not been able to succeed in any of his designs; but you have happily accomplished all yours; and with that expedition and secrecy, that he has found himself surrounded and taken before he expected to be attacked; and the very place of his retreat has served only to ensnare him.” “ But your father,” replied Cyrus, “ has yet undergone no sufferings that can have taught him wisdom.” “ The fear of evils,” answered Tigranes, “ when it is so well founded as this is, has a much sharper sting, and is more capable of piercing the soul, than the evil itself. Besides, permit me to say that gratitude is a stronger and more prevailing motive,

“ motive, than any whatever: and there can be no obligations
 “ in the world of a higher nature, than those you will lay upon
 “ my father. His fortune, liberty, sceptre, life, wives, and
 “ children, all restored to him with such a generosity: where
 “ can you find, illustrious prince, in one single person, so many
 “ strong and powerful ties to attach him to your service?”

“ Well then,” replied Cyrus, “ turning to the king, if I
 “ should yield to your son’s intreaties, with what number of
 “ men, and what sum of money, will you assist us in the war
 “ against the Babylonians?” “ My troops and treasures,” says
 the Armenian king, “ are no longer mine; they are entirely
 “ yours. I can raise 40,000 foot, and 8000 horse; and as to
 “ money, I reckon, including the treasure which my father left
 “ me, there are about 3000 talents in ready money. All these
 “ are wholly at your disposal.” Cyrus accepted half the num-
 ber of the troops, and left the king the other half, for the de-
 fence of the country against the Chaldeans*, with whom he
 was at war. The annual tribute which was due to the Medes
 he doubled, and instead of 50 talents exacted 100, and borrow-
 ed the like sum over and above in his own name. “ But what
 “ would you give me,” added Cyrus, “ for the ransom of your
 “ wives?” “ All that I have in the world,” answered the king.
 “ And for the ransom of your children?” “ The same thing.”
 “ From this time then you are indebted to me the double of all
 “ your possessions? And you, Tigranes, at what price would
 “ you redeem the liberty of your lady?” Now he had but
 lately married her, and was passionately fond of her. “ At
 “ the price,” says he, “ of a thousand lives, if I had them.”
 Cyrus then conducted them all to his tent, and entertained them
 at supper. It is easy to imagine what transports of joy there
 must have been upon this occasion.

After supper, as they were discoursing upon various subjects,
 Cyrus asked Tigranes, what was become of a governor he had
 often seen hunting with him, and for whom he had a particu-
 lar esteem. “ Alas,” says Tigranes, “ he is no more; and I
 “ dare not tell you by what accident I lost him.” Cyrus pres-
 sing him to tell him, “ My father,” continued Tigranes, “ see-
 “ ing I had a very tender affection for this governor, and that
 “ I was extremely attached to him, was jealous it might be of
 “ some ill consequence, and put him to death. But he was

* Xenophon never calls the people of Babylonia Chaldeans. But Herodotus, l. vii. c. 63. and Strabo, l. xvi. p. 739. stile them so. The Chaldeans meant in this place were a people adjoining to Armenia.

“so honest a man, that, as he was ready to expire, he sent for me, and spoke to me in these words: *Tigranes, let not my death occasion any disaffection in you towards the king your father. What he has done to me did not proceed from malice, but only from prejudice, and a false notion wherewith he was unhappily blinded.*” “O the excellent man!” cried Cyrus, “never forget the last advice he gave you.”

When the conversation was ended, Cyrus, before they parted, embraced them all, as in token of a perfect reconciliation. This done, they got into their chariots, with their wives, and went home full of gratitude and admiration. Nothing but Cyrus was mentioned the whole way; some extolling his wisdom, others his valour, some admiring the sweetness of his temper, others praising the beauty of his person, and the majesty of his mien. “And you,” says Tigranes, addressing himself to his lady, “what do you think of Cyrus’s aspect and deportment?” “I do not know,” replied the lady, “I did not observe him.” “Upon what object then did you fix your eyes?” “Upon him that said he would give a thousand lives to ransom my liberty.”

The next day, the king of Armenia sent presents to Cyrus, and refreshments for his whole army, and brought him double the sum of money he was required to furnish. But Cyrus took only what had been stipulated, and restored him the rest. The Armenian troops were ordered to be ready in three days time, and Tigranes desired to command them.

I have thought proper, for several reasons, to give so circumstantial an account of this affair; though I have so far abridged it, that it is not above a quarter of what we find of it in Xenophon.

In the first place, it may serve to give the reader a notion of the style of that excellent historian, and excite curiosity to consult the original, whose natural and unaffected beauties are sufficient to justify the singular esteem, which persons of good taste have ever had for the noble simplicity of that author. To mention but one instance: what an idea of chastity and modesty, and at the same time, what a wonderful simplicity and delicacy of thought are there, in the answer of Tigranes’s wife, who has no eyes but for her husband!

In the second place, those short, close, and pressing interrogations, each of which demand a direct, precise answer from the king of Armenia, discover the disciple and scholar of Socrates, and show in what manner he retained the taste of his master.

Besides, this relation will give us some idea of the judgment that ought to be formed of Xenophon's *Cyropædia*; the substance of which is true, though it is embellished with several circumstances, added by the author, and introduced expressly to grace his instructive lessons, and the excellent rules he lays down upon government. Thus much therefore in the event we are treating of is real. The king of Armenia having refused to pay the Medes the tribute he owed them, Cyrus attacked him suddenly, and, before he suspected any designs against him, made himself master of the only fortress he had, and took his family prisoners; obliged him to pay the usual tribute, and to furnish his quota of troops; and, after all, so won upon him by his humanity, and courteous behaviour, that he rendered him one of the faithfullest and most affectionate allies the Medes ever had. The rest is inserted only by way of embellishment, and is rather to be ascribed to the historian than to the history itself.

I should never have found out myself, what the story of the governor's being put to death by Tigranes' father signified, though I was very sensible it was a kind of enigma, and figurative of something else. * A person of quality, one of the greatest wits and finest speakers of the last age, who was perfectly well acquainted with the Greek authors, explained it to me many years ago, which I have not forgot, and which I take to be the true meaning of that enigma. He supposed Xenophon intended it as a picture of the death of his master Socrates, whom the state of Athens became jealous of, on account of the extraordinary attachment all the youth of the city had to him; which at last gave occasion to that philosopher's condemnation and death, which he suffered without murmur or complaint.

In the last place, I thought it proper not to miss this opportunity of manifesting such qualities in my hero, as are not always to be met with in persons of his rank; such as, by rendering them infinitely more valuable than all their military virtues, would most contribute to the success of their designs. In most conquerors we find courage, resolution, intrepidity, a capacity for martial exploits, and all such talents as make a noise in the world, and are apt to dazzle people by their glaring outside: but an inward stock of goodness, compassion, and gentleness towards the unhappy, an air of moderation and reserve even in prosperity and victory, an insinuating and persua-

* M. de Comte de Tresvilles.

five behaviour, the art of gaining people's hearts, and attaching them to him more by affection than interest; a constant, unalterable care always to have right on his side, and to imprint such a character of justice and equity upon all his conduct, as his very enemies are forced to revere; and lastly, such a clemency, as to distinguish those that offend through imprudence rather than malice, and to leave room for their repentance, by giving them opportunity to return to their duty: These are qualities rarely found in the most celebrated conquerors of antiquity, but shone out conspicuously in Cyrus.

* To return to my subject. Cyrus, before he quitted the king of Armenia, was willing to do him some signal service. This king was then at war with the Chaldeans, a neighbouring warlike people, who continually harassed his country by their inroads, and by that means hindered a great part of his lands from being cultivated. Cyrus, after having exactly informed himself of their character, strength, and the situation of their strong-holds, marched against them. On the first intelligence of his approach, the Chaldeans possessed themselves of the eminences to which they were accustomed to retreat. Cyrus left them no time to assemble all their forces there, but marched to attack them directly. The Armenians, whom he had made his advanced guard, were immediately put to flight. Cyrus expected no other from them, and had only placed them there, to bring the enemy the sooner to an engagement. And indeed, when the Chaldeans came to blows with the Persians, they were not able to stand their ground, but were entirely defeated. A great number were taken prisoners, and the rest were scattered and dispersed. Cyrus himself spoke to the prisoners, assuring them he was not come to injure them, or ravage their country, but to grant them peace upon reasonable terms, and to set them at liberty. Deputies were immediately sent to him, and a peace was concluded. For the better security of both nations, and with their common consent, Cyrus caused a fortress to be built upon an eminence which commanded the whole country, and left a good garrison in it, which was to declare against either of the two nations that should violate the treaty.

Cyrus, understanding that there was frequent commerce and communication between the Indians and Chaldeans, desired that the latter would send persons to accompany and conduct his ambassador, whom he was preparing to send to the king of

* Cyrop. i. iii. p. 70—76.

India. The purport of this embassy was, to desire some succours in money, from that prince, in behalf of Cyrus, who wanted it for the levying of troops in Persia, and promised that, if the gods crowned his designs with success, that potentate should have no reason to repent of having assisted him. He was glad to find the Chaldeans ready to second his request, which they could do the more advantageously, by enlarging upon the character and exploits of Cyrus. The ambassador set out the next day, accompanied with some of the most considerable persons of Chaldea, who were directed by their master to act with all possible dexterity, and to do Cyrus's merit all possible justice.

The expedition against the Armenians being happily ended, Cyrus left that country, to rejoin Cyaxares. Four thousand Chaldeans, the bravest of the nation, attended him; and the king of Armenia, who was now delivered from his enemies, augmented the number of troops he had promised him: So that he arrived in Media, with a great deal of money, and a much more numerous army, than he had when he left it.

SECTION IV.

THE EXPEDITION OF CYAXARES AND CYRUS AGAINST THE BABYLONIANS. THE FIRST BATTLE.

Both parties* had been employed three years together in forming their alliances, and making preparations for war. Cyrus, finding their troops full of ardor, and ready for action, proposed to Cyaxares his leading them against Assyria. His reasons for it were, that he thought it his duty to ease him, as soon as possible, of the care and expence of maintaining two armies; that it were better they should eat up the enemy's country than Media; that so bold a step, as that of going to meet the Assyrians, might be capable of spreading a terror in their army, and at the same time inspire their own with the greater confidence; that, lastly, it was a maxim with him, as it had always been with Cambyfes, his father, that victory did not so much depend upon the number, as the valour of troops. Cyaxares agreed to his proposal.

As soon therefore as the customary sacrifices were offered, they began their march. Cyrus, in the name of the whole army, invoked the tutelary gods of the empire; beseeching them

* A. M. 3448. Ant. J. C. 536. *Cyrop.* l. iii. p. 73—87.

to be favourable to them in the expedition they had undertaken, to accompany them, conduct them, fight for them, inspire them with such a measure of courage and prudence as was necessary, and, in short, to bless their arms with prosperity and success. In acting thus, Cyrus put in practice that excellent advice his father had given him, of beginning and ending all his actions, and all his enterprises, with prayer: and indeed he never failed either before or after an engagement, to acquit himself, in the presence of the whole army, of this religious duty. When they were arrived on the frontiers of Assyria, it was still their first care to pay their homage to the gods of the country, and to implore their protection and succour: after which, they began to make incursions into the country, and carried off a great deal of spoil.

Cyrus, understanding that the enemy's army was about 10 days journey from them, prevailed upon Cyaxares to advance forward, and march up to them. When the armies came within sight, both sides prepared for battle. The Assyrians were encamped in the open country: and, according to their custom, which the Romans imitated afterwards, had encompassed and fortified their camp with a large ditch. Cyrus on the contrary, who was glad to deprive the enemy as much as possible of the sight and knowledge of the smallness of his army, covered his troops with several little hills and villages. Several days nothing was done on either side, but looking and observing one another. At length a numerous body of the Assyrians moving first out of their camp, Cyrus advanced with his troops to meet them; but before they came within reach of the enemy, he gave the word for rallying the men, which was, * "Jupiter, protector and conductor." He then caused the ordinary hymn to be sounded, in honour of Castor and Pollux, to which the soldiers, full of religious ardour, (*ἑοικότες*,) answered with a loud voice. There was nothing in Cyrus's army but cheerfulness, emulation, courage, mutual exhortations to bravery, and an universal zeal to execute whatever their leaders should command. "For it is observable," says the historian in this place, "that on these occasions, those that fear the Deity most, are the least afraid of men." On the side of the Assyrians, the troops armed with bows, slings, and darts, made their discharges, before their enemies were within reach. But the Persians, animated by the presence and exam-

* I do not know, whether Xenophon, in this place, does not call the Persian gods by the names of the gods of his own country.

ple of Cyrus, came immediately to close fight with the enemy, and broke through their first battalions. The Assyrians, notwithstanding all the efforts used by Cræsus, and their own king, to encourage them, were not able to sustain so rude a shock, but immediately fled. At the same time the cavalry of the Medes advanced to attack the enemy's horse, which was likewise presently routed. The former warmly pursued them to the very camp, made a terrible slaughter, and Neriglissor, the king of the Babylonians, was killed in the action. Cyrus, not thinking himself in a condition to force their intrenchments, founded a retreat.

* The Assyrians, in the mean time, their king being killed, and the flower of their army lost, were in a dreadful consternation. † As soon as Cræsus found them in so great disorder, he fled, and left them to shift for themselves. The other allies likewise, seeing their affairs in so hopeless a condition, thought of nothing but taking advantage of the night to make their escape.

Cyrus, who had foreseen this, prepared to pursue them closely: but this could not be effected without cavalry; and, as we have already observed, the Persians had none. He therefore went to Cyaxares, and acquainted him with his design. Cyaxares was extremely averse to it, and represented to him, how dangerous it was to drive so powerful an enemy to extremities, whom despair would probably inspire with courage; that it was a part of wisdom to use good fortune with moderation, and not to lose the fruits of victory by too much vivacity: moreover, that he did not care to compel the Medes, or to refuse them that repose, to which their behaviour had justly entitled them. Cyrus, upon this, desired his permission only to take as many of the horse as were willing to follow him. Cyaxares readily consented to this, and thought of nothing else now but of passing his time with his officers in feasting and mirth, and enjoying the fruits of the victory he had just obtained.

Cyrus marched away in pursuit of the enemy, and was followed by the greatest part of the Median soldiers. Upon the way he met some couriers, that were coming to him from the Hyrcanians‡, who served in the enemy's army, to assure him, that, as soon as ever he appeared, those Hyrcanians would come

* Cyrop. l. iv. p. 37. 104.

† Ibid. l. vi. p. 160.

‡ These are not the Hyrcanians by the Caspian sea. From observing Cyrus's encampments in Babylonia, one would be apt to conjecture, that the Hyrcanians here meant were about four or five days journey south of Babylon.

over to him; which in effect they did. Cyrus made the best use of his time; and, having marched all night, came up with the Assyrians. Croesus had sent away his wives in the night-time for coolness (for it was the summer season), and followed them himself with a body of cavalry. When the Assyrians saw the enemy so near them, they were in the utmost confusion and desolation. Many of those that ran away, being warmly pursued, were killed; all that staid in the camp surrendered; the victory was complete, and the spoil immense. Cyrus reserved all the horses they took in the camp for himself, resolving now to form a body of cavalry for the Persian army, which hitherto had none. The richest and most valuable part of the booty he set apart for Cyaxares; and for the prisoners, he gave them all their liberty to go home to their own country, without imposing any other condition upon them, than that they and their countrymen should deliver up their arms, and engage no more in war; Cyrus taking it upon himself to defend them against their enemies, and to put them into a condition of cultivating their lands with entire security.

Whilst the Medes and the Hyrcanians were still pursuing the remainder of the enemy, Cyrus took care to have a repast, and even baths, prepared for them; that at their return they might have nothing to do, but to sit down and refresh themselves. He likewise thought fit to defer the distribution of the spoil till then. It was on this occasion that this general, whose thoughts nothing escaped, exhorted his Persian soldiers to distinguish themselves by their generosity in regard to their allies, from whom they had already received great services, and of whom they might expect still greater. He desired they would wait their return, both for the refreshments, and the division of the spoil; and that they should show a preference of their interests and conveniences before their own; giving them to understand, that this would be a sure means of attaching the allies to them for ever, and of securing a new harvest of victories to them over the enemy, which would procure them all the advantages they could wish, and make them an ample amends for the voluntary losses they might sustain, for the sake of winning the affection of the allies. They all came into his opinion. When the Medes and Hyrcanians were returned from pursuing the enemy, Cyrus made them sit down to the repast he had prepared for them, desiring them to send nothing but bread to the Persians, who were sufficiently provided, he said, with all they wanted, either for their ragoo's or their drinking. Hunger was their only ragoo, and water from the river their only drink;
for

for that was the way of living to which they had been accustomed from their infancy.

The next morning came on the division of the spoils. Cyrus, in the first place, ordered the Magi to be called, and commanded them to chuse out of all the booty what was properest to be offered to the gods on such an occasion. Then he gave the Medes and Hyrcanians the honour of dividing all that remained amongst the whole army. They earnestly desired that the Persians might preside in the distribution; but the Persians absolutely refused it; so that they were obliged to accept of the office, as Cyrus had ordered; and the distribution was made to the general satisfaction of all parties.

* The very night that Cyrus marched to pursue the enemy, Cyaxares had passed in feasting and jollity, and had made himself drunk with his principal officers. The next morning, when he awaked, he was strangely surpris'd to find himself almost alone, and without troops. Immediately, full of resentment and rage, he dispatched an express to the army, with orders to reproach Cyrus severely, and to bring back the Medes without any delay. This unreasonable proceeding did not dismay Cyrus, who in return writ him a respectful letter; in which, however, he expressed himself in a generous and noble freedom, justified his own conduct, and put him in mind of the permission he had given him, of taking as many Medes with him as were willing to follow him. At the same time Cyrus sent into Persia for an augmentation of his troops, designing to push his conquests still farther.

† Amongst the prisoners of war they had taken, there was a young princess, of most exquisite beauty, whom they reserved for Cyrus. Her name was Panthea, the wife of Abradates, king of Susiana. Upon the report made to Cyrus of her extraordinary beauty, he refused to see her; for fear, as he said, such an object might engage his affection more than he desired, and divert him from the prosecution of the great designs he had in view. ‡ This singular moderation in Cyrus was undoubtedly an effect of the excellent education he had received: for it was a principle among the Persians, never to speak before young people of any thing that tended or related to love, lest their natural inclination to pleasure, which is so strong and violent at that age of levity and indiscretion, should be awakened and excited by such discourses, and should hurry them into fol-

* Cyrop. l. iv. p. 104—108.

† Ibid. l. v. p. 114. 117. & l. vi. p. 153. 155.

‡ Ibid. l. i. p. 34.

lies and debaucheries. Araspes, a young nobleman of Media, who had the lady in his custody, had not the same distrust of his own weakness, but pretended that a man may be always master of himself. Cyrus committed the princess to his care, and at the same time gave him a very prudent admonition. "I have seen a great many persons," says he, "who have thought themselves very strong, wretchedly overcome by that violent passion, in spite of all their resolution; who have owned afterwards with shame and grief, that their passion was a bondage and slavery, from which they had not the power to redeem themselves; an incurable distemper, out of the reach of all remedies and human efforts; a kind of * bond or necessity, more difficult to force than the strongest chains of iron." "Fear nothing," replied Araspes, "I am sure of myself, and I will answer with my life, I shall do nothing contrary to my duty." Nevertheless his passion for this young princess increased, and by degrees grew to such a height, that, finding her invincibly averse to his desires, he was upon the point of using violence with her. The princess at length made Cyrus acquainted with his conduct; who immediately sent Artabafus to Araspes, with orders to admonish and reprove him in his name. This officer executed his orders in the harshest manner, upbraiding him with his fault in the most bitter terms, and with such a rigorous severity, as was enough to throw him into despair. Araspes, struck to the soul with grief and anguish, burst into a flood of tears; and being overwhelmed with shame and fear, thinking himself undone, had not a word to say for himself. Some days afterwards, Cyrus sent for him. He went to the prince in fear and trembling. Cyrus took him aside, and, instead of reproaching him with severity, as he expected, spoke gently to him; acknowledging, that he himself was to blame for exposing him to so formidable an enemy. By such an unexpected kindness, the young nobleman recovered both life and speech. But his confusion, joy, and gratitude, expressed themselves first in a torrent of tears. "Alas!" says he, "now I am come to the knowledge of myself, and find most plainly that I have two souls; one that inclines me to good, another that incites me to evil. The former prevails, when you speak to me, and come to my relief: when I am alone, and left to myself, I give way to, and am overpowered by the latter. Araspes made an advantageous amends for his fault, and rendered Cyrus considerable service, by retiring among the

* Δεδεμένους ισχυροτέραν τῇ ἀνάγκῃ, ἢ εἰ πιδόσω ἐδέξαντο.

Affyrians, under the pretence of discontent, and by giving intelligence of their measures and designs.

* The loss of so brave an officer, whom discontent was supposed to have engaged in the enemy's party, caused a great concern in the whole army. Panthea, who had occasioned it, promised Cyrus to supply his place with an officer of equal merit; whereby she meant her husband Abradates. Accordingly, upon her writing to him, he repaired to the camp of the Persians, and was directly carried to Panthea's tent, who told him with a flood of tears, how kindly and handsomely she had been treated by the generous conqueror. "And how," cried out Abradates, "shall I be able to acknowledge so important a service? By behaving towards him," replied Panthea, "as he hath done towards me." Whereupon he waited immediately upon Cyrus, and paying his respects to so great a benefactor: "You see before you," says he to him, "the tenderest friend, the most devoted servant, and the faithfullest ally you ever had; who, not being able otherwise to acknowledge your favours, comes and devotes himself entirely to your service." Cyrus received him with such a noble and generous air, and withal with so much tenderness and humanity, as fully convinced him, that whatever Panthea had said of the wonderful character of that great prince, was abundantly short of the truth.

† Two Affyrian noblemen likewise, who designed, as Cyrus was informed, to put themselves under his protection, rendered him extraordinary service. The one was called Gobryas, an old man, venerable both on account of his age and his virtue. The king of Affyria, lately dead, who was well acquainted with his merit, and had a very particular regard for him, had resolved to give his daughter in marriage to Gobryas's son, and for that reason had sent for him to court. This young nobleman, at a match of hunting, to which he had been invited, happened to pierce a wild beast with his dart, which the king's son had missed: the latter, who was of a passionate and savage nature, immediately struck the gentleman dead with his lance, through rage and vexation, and laid him dead upon the spot. Gobryas besought Cyrus to avenge so unfortunate a father, and to take his family under his protection; and the rather, because he had no children left now but an only daughter, who had long been designed for a wife to the young king, but could not bear the thought of marrying the murderer of her brother. This

* *Cyrop.* l. vi. p. 155, 156.

† *Ibid.* l. iv. p. 111. 113:

young king was called Laborosoarchod * : he reigned only nine months, and was succeeded by Nabonid, called also Labynid and Balthasar, who reigned 17 years.

† The other Assyrian nobleman was called Gadates : he was prince of a numerous and powerful people. The king then reigning had treated him in a very cruel manner; after he came to the throne, because one of his concubines had mentioned him as an handsome man, and spoken advantageously of the happiness of that woman whom he should chuse for a wife.

‡ The expectation of this double succour was a strong inducement to Cyrus, and made him determine to penetrate into the heart of the enemy's country. As Babylon, the capital city of the empire he designed to conquer, was the chief object of his expedition, he turned his views and his march that way, not to attack that city immediately in form, but only to take a view of it, and make himself acquainted with it; to draw off as many allies as he could from that prince's party, and to make previous dispositions and preparations for the siege he meditated. He set out therefore with his troops, and first marched to the territories of Gobryas. The fortress he lived in seemed to be an impregnable place, so advantageously was it situated, and so strongly fortified on all sides. This prince came out to meet him, and ordered refreshments to be brought for his whole army. He then conducted Cyrus into his palace, and there laid an infinite number of silver and golden cups, and other vessels, at his feet, together with a multitude of purses, full of the golden coin of the country : then sending for his daughter, who was of a majestic shape and exquisite beauty, which the mourning habit she wore for her brother's death seemed still to enhance, he presented her to Cyrus, desiring him to take her under his protection, and to accept those marks of his acknowledgment, which he took the liberty to offer him. " I willingly accept your gold and silver," says Cyrus, " and I make a present of it to your daughter to augment her portion. Doubt not, but amongst the nobles of my court you will find a match suitable for her. It will neither be their own riches nor yours, which they will set their esteem upon. I can assure you, there are many amongst them, who would make no account of all the treasures of Babylon, if they were unattended with merit and virtue. It is their only glory, I dare affirm it of them, as it is mine, to approve

* A. M. 3449. Ant. J. C. 555.

† Cyrop. l. v. p. 1. 123, 124.

‡ Ibid. p. 119, 123.

“ themselves faithful to their friends, formidable to their enemies, and respectful to the gods.” Gobryas pressed him to take a repast with him in his house ; but he stedfastly refused it, and returned into his camp with Gobryas, who staid and ate with him and his officers. The ground, and the green turf that was upon it, were all the beds and couches they had ; and it is to be supposed the whole entertainment was suitable: Gobryas, who was a person of good sense, was convinced how much that noble simplicity was superior to his vain magnificence ; and declared, that the Assyrians had the art of distinguishing themselves by pride, and the Persians by merit ; and above all things he admired the ingenious vein of humour, and the innocent cheerfulness, that reigned throughout the whole entertainment.

* Cyrus, always intent upon his great design, proceeded with Gobryas towards the country of Gadates, which was beyond Babylon. In the neighbourhood of this there was a strong citadel, which commanded the country of the † Sacæ and the Cadusians, where a governor for the king of Babylon resided, to keep those people in awe. Cyrus made a feint of attacking the citadel. Gadates, whose intelligence with the Persians was not yet known, by Cyrus’ advice offered himself to the governor of it, to join with him in the defence of that important place. Accordingly he was admitted with all his troops, and immediately delivered it up to Cyrus. The possession of this citadel made him master of the Sacæ and the Cadusians ; and as he treated these people with great kindness and lenity, they remained inviolably attached to his service. The Cadusians raised an army of 20,000 foot, and 4000 horse ; and the Sacæ furnished 10,000 foot, and 2000 archers.

The king of Assyria took the field, in order to punish Gadates for his rebellion. But Cyrus engaged and defeated him, making a great slaughter of his troops, and obliging him to retreat to Babylon : after which exploit, the conqueror employed some time in ravaging the enemy’s country. His kind treatment of the prisoners of war, in giving them all their liberty to go home to their habitations, had spread the fame of his clemency wherever he came. Numbers of people voluntarily surrendered to him, and very much augmented his army. Then advancing near the city of Babylon, he sent the king of Assyria a personal challenge, to terminate their quarrel by a single combat : but his challenge was not accepted. In order

* Cyrop. l. v. p. 124—140.

† Not the Sacæ of Scythia.

to secure the peace and tranquillity of his allies during his absence, he made a kind of a truce or treaty with the king of Assyria; by which it was agreed on both sides, that the husbandmen should not be molested, but should have full liberty to cultivate their lands, and reap the fruits of their labour. Therefore, after having viewed the country, examined the situation of Babylon, acquired a considerable number of friends and allies, and greatly augmented his cavalry, he marched away on his return to Media.

* When he came near the frontiers, he sent a messenger to Cyaxares to acquaint him with his arrival, and to receive his commands. Cyaxares did not think proper to admit so great an army into his country; and an army, that was still going to receive an augmentation of 40,000 men, just arrived from Persia. He therefore set out the next day with what cavalry he had left, to join Cyrus; who likewise advanced forward to meet him with his cavalry, which were very fine and numerous. The sight of those troops rekindled the jealousy and dissatisfaction of Cyaxares. He received his nephew in a very cold manner, turned away his face from him, to avoid the receiving of his salute, and even wept through vexation. Cyrus commanded all the company to retire, and entered into a conversation with his uncle, for explaining himself with the more freedom. He spoke to him with so much temper, submission, and reason; gave him such strong proofs of his integrity, respect, and inviolable attachment to his person and interest, that in a moment he dispelled all his suspicions, and perfectly recovered his favour and good opinion. They embraced one another, and tears were shed on both sides. How great the joy of the Persians and Medes was, who waited the event of this interview with anxiety and trembling, is not to be expressed. Cyaxares and Cyrus immediately remounted their horses; and then all the Medes ranged themselves in the train of Cyaxares, according to the sign given them by Cyrus. The Persians followed Cyrus, and the men of each other nation their particular prince. When they arrived at the camp, they conducted Cyaxares to the tent prepared for him. He was presently visited by almost all the Medes, who came to salute him, and to bring him presents; some of their own accord, and others by Cyrus's direction. Cyaxares was extremely touched at this proceeding, and began to find that Cyrus had not corrupted his subjects, and that the Medes had the same affection for him as before.

* Cyrop. l. v. p. 141—147.

* Such was the success of Cyrus's first expedition against Cræsus and the Babylonians. In the council, held the next day in the presence of Cyaxares and all the officers, it was resolved to continue the war.

Not finding in Xenophon any date, that precisely fixes the years wherein the several events he relates happened, I suppose with Usher (though Xenophon's relation does not seem to favour this notion), that between the two battles against Cræsus and the Babylonians, several years passed, during which all necessary preparations were made on both sides, for carrying on the important war which was begun; and within this interval I place the marriage of Cyrus.

† Cyrus, then, about this time had thought of making a tour into his own country, about six or seven years after his departure at the head of the Persian army. Cyaxares on this occasion gave him a signal testimony of the value he had for his merit. Having no male issue, and but one daughter, he offered her in marriage to Cyrus ‡, with an assurance of the kingdom of Media for her portion. Cyrus had a grateful sense of this advantageous offer, and expressed the warmest acknowledgments of it; but thought himself not at liberty to accept it, till he had the consent of his father and mother; leaving therein a rare example to all future ages, of the respectful submission and entire dependence which all children ought to show to their parents on the like occasion, of what age soever they be, or to whatever degree of power and greatness they may have arrived. Cyrus married this princess on his return from Persia.

When the marriage solemnity was over, Cyrus returned to his camp, and improved the time he had to spare in securing

* Cyrop. l. i. p. 148—151.

† Ibid. l. viii. p. 228, 229.

‡ Xenophon places this marriage after the taking of Babylon. But as Cyrus at that time was above 60 years of age, and the princess not much less, and as it is improbable, that either of them should wait till that age before they thought of matrimony, I thought proper to give this fact a more early date. Besides, at that rate, Cambyfes would have been but seven years old when he came to the throne, and but 14 or 15 when he died; which cannot be reconciled with the expeditions he made into Egypt and Ethiopia, nor with the rest of his history. Perhaps Xenophon might date the taking of Babylon much earlier than we do; but I follow the chronology of Archbishop Usher. I have also left out what is related in the Cyropædia, l. viii. p. 228. that from the time Cyrus was at the court of his grandfather Astyages, the young princess had said she would have no other husband than Cyrus. Her father Cyaxares was then but 13 years old.

his new conquests, and taking all proper measures with his allies, for accomplishing the great design he had formed.

* Foreseeing, says Xenophon, that the preparations for war might take up a great deal of time, he pitched his camp in a very convenient and healthy place, and fortified it extremely. He there kept his troops to the same discipline and exercise, as if the enemy had been always in sight.

They understood by deserters, and by the prisoners brought every day into the camp, that the king of Babylon was gone into Lydia, and had carried with him vast sums of gold and silver. The common soldiers immediately concluded, that it was fear which made him remove his treasures. But Cyrus judged he had undertaken this journey, only to raise up some new enemy against him, and therefore he laboured with indefatigable application in preparing for a second battle.

Above all things, he applied himself to strengthen his Persian cavalry, and to have a great number of chariots of war, built after a new form, having found great-inconveniencies in the old ones, the fashion of which came from Troy, and had continued in use till that time throughout all Asia.

† In this interval, ambassadors arrived from the king of India, with a large sum of money for Cyrus, from the king their master, who had also ordered them to assure him, that he was very glad he had acquainted him with what he wanted; that he was willing to be his friend and ally; and, if he still wanted more money, he had nothing to do but to let him know; and that, in short, he had ordered his ambassadors to pay him the same absolute obedience as to himself. Cyrus received these obliging offers with all possible dignity and gratitude. He treated the ambassadors with the utmost regard, and made them noble presents; and, taking advantage of their good disposition, desired them to depute three of their own body to the enemy, as envoys from the king of India, on pretence of proposing an alliance with the king of Assyria, but in effect to discover his designs, and give Cyrus an account of them. The Indians undertook this employment with joy, and acquitted themselves of it with great ability.

I do not find in this last circumstance the upright conduct and usual sincerity of Cyrus. Could he be ignorant, that it was an open violation of the laws of nations to send spies to an enemy's court, under the title of ambassadors; which is a cha-

* Cyrop. l. vi. p. 151.

† Ibid. p. 156, 157.

acter that will not suffer those invested with it to act so mean a part, or to be guilty of such treachery?

* Cyrus prepared for the approaching battle like a man who had nothing but great projects in view. He not only took care of every thing that had been resolved in council, but took pleasure in exciting a noble emulation among his officers, who should have the finest arms, be the best mounted, sling a dart, or shoot an arrow the most dexterously, or who should undergo toil and fatigue with the greatest patience. This he brought about by taking them along with him a-hunting, and by constantly rewarding those that distinguished themselves most. Wherever he perceived that the captains took particular care of their men, he praised them publicly, and showed them all possible favour for their encouragement. When he made them any feast, he never proposed any other diversions than military exercises, and always gave considerable prizes to the conquerors, by which means he excited an universal ardor throughout his army. In a word, he was a general, who, in repose, as well as action, nay, even in his pleasures, his meals, conversations, and walks, had his thoughts entirely bent on promoting the service. It is by such methods a man becomes an able and complete warrior.

† In the mean time, the Indian ambassadors, being returned from the enemy's camp, brought word, that Croesus was chosen generalissimo of their army; that all the kings and princes in their alliance had agreed to furnish the necessary sums of money for raising the troops; that the Thracians had already engaged themselves: that from Egypt a great succour was marching, consisting of 120,000 men; that another army was expected from Cyprus; that the Cilicians, the people of the two Phrygias, the Lycaonians, Paphlagonians, Cappadocians, Arabians, and Phœnicians, were already arrived; that the Assyrians were likewise come up with the king of Babylon; that the Ionians, Æolians, and most part of the Greeks living in Asia, had been obliged to join them; that Croesus had likewise sent to the Lacedæmonians, to bring them into a treaty of alliance; that the army was assembled near the river Pactolus, from whence it was to advance to Thymbria, which was the place of rendezvous for all the troops. This relation was confirmed by the accounts brought in both by the prisoners and the spies.

‡ Cyrus's army was discouraged by this news: but that prince

* Cyrop. l. vi. p. 157.

† Ibid. p. 178.

‡ Ibid. p. 159.

having

having assembled his officers, and represented to them the infinite difference between the enemy's troops and theirs, soon dispelled their fears, and revived their courage.

* Cyrus had taken all proper measures, that his army should be provided with all necessaries; and had given orders, as well for their march as for the battle he was preparing to give; in the doing of which he descended to an astonishing detail, which Xerophon relates at length, and which reached from the chief commanders down to the very lowest subaltern officers; for he knew very well, that upon such precautions the success of enterprises depends, which often miscarry through the neglect of the smallest circumstances; in the same manner, as it frequently happens, that the playing or movement of the greatest machines is stopped through the disorder of one single wheel, though never so small.

† This prince knew all the officers of his army by their names; and making use of a low, but significant comparison, he used to say, "He thought it strange, that an artificer should know the names of all his tools, and a general should be so indifferent as not to know the names of all his captains, which are the instruments he must make use of in all his enterprises and operations." Besides, he was persuaded, that such an attention had something in it more honourable for the officers, more engaging, and more proper to excite them to do their duty, as it naturally leads them to believe they are both known and esteemed by their general.

‡ When all the preparations were finished, Cyrus took leave of Cyaxares, who staid in Media with a third part of the troops, that the country might not be left entirely defenceless.

Cyrus, who understood how advantageous it is always to make the enemy's country the seat of war, did not wait for the Babylonians coming to attack him in Media, but marched forward to meet them in their territories; that he might both consume their forage by his troops, and disconcert their measures by his expedition and the boldness of his undertaking. After a very long march, he came up with the enemy at Thymbria, a city of Lydia, not far from Sardis, the capital of the country. They did not imagine this prince, with half the number of forces they had, could think of coming to attack them in their own country; and they were strangely surprised to see him come before they had time to lay up the provisions

* Cyrop. l. vi. p. 158—163.

† Ibid. l. v. p. 131, 132.

‡ Ibid. l. vi. p. 160, 161.

necessary for the subsistence of their numerous army, or to assemble all the forces they intended to bring into the field against him.

THE BATTLE OF THYMBRIA, BETWEEN CYRUS AND
CROESUS.

THIS battle is one of the most considerable events in antiquity, since it decided the empire of Asia, between the Assyrians of Babylon and the Persians. * It was this consideration that induced M. Freret, one of my brethren in the academy of polite literature, to examine it with a particular care and exactness; and the rather, as he observes, because it is the first pitched battle of which we have any full or particular account. I have assumed the privilege of making use of the labours and learning of other persons, but without robbing them of the glory, as also without denying myself the liberty of making such alterations as I judge necessary. I shall give a more ample and particular description of this battle than I usually do of such matters, because Cyrus being looked upon as one of the greatest captains of antiquity, those of the profession may be glad to trace him in all his steps through this important action: moreover, the manner in which the ancients made war and fought battles is an essential part of their history.

† In Cyrus's army the companies of foot consisted of 100 men each, exclusive of the captain. Each company was subdivided into four parts or platoons, which consisted of 24 men each, not including the person who commanded the escouade. Each of these subdivisions was again divided into two files, consisting, in consequence, of 12 men. Every 10 companies had a particular superior officer to command them, which sufficiently answers to what we call a colonel; and 10 of those bodies again had another superior commander, whom we may call a brigadier.

‡ I have already observed, that Cyrus, when he first came at the head of the 30,000 Persians to the aid of his uncle Cyaxares, made a considerable change in the arms of his troops. Two-thirds of them till then only made use of javelins or bows, and consequently could only fight at a distance from the enemy. Instead of these, Cyrus armed the greatest part of them with cuirasses, bucklers, and swords, or battle-axes; and left few of his soldiers in light armour.

* Vol. VI. of the Memoirs of the Academy of Belles Lettres, p. 532.

† Cyrop. l. vi. p. 167.

‡ Ibid. l. ii. 39, 40.

* The Persians did not know at that time what it was to fight on horseback. Cyrus, who was convinced that nothing was of so great importance towards the gaining of a battle as cavalry, was sensible of the great inconvenience he laboured under in that respect, and therefore took wise and early precautions to remedy that evil. He succeeded in this design, and by little and little formed a body of Persian cavalry, which amounted to 10,000 men, and were the best troops of his army.

I shall speak elsewhere of the other change he introduced, with respect to the chariots of war. It is now time for us to give the number of the troops of both armies, which cannot be fixed but by conjecture; and by putting together several scattered passages of Xenophon, that author having omitted the material circumstance of acquainting us precisely with their numbers, which appears surprising in a man so expert in military affairs as that historian was.

Cyrus's army amounted in the whole to 196,000 men, horse and foot. Of these there were 70,000 natural born Persians, viz. 10,000 cuirassiers of horse, 20,000 cuirassiers of foot, 20,000 pikemen, and 20,000 light-armed soldiers. The rest of the army, to the number of 126,000 men, consisted of 26,000 Median, Armenian, and Arabian horse, and 100,000 foot of the same nations.

† Besides these troops, Cyrus had 300 chariots of war, armed with scythes, each chariot drawn by four horses abreast, covered with trappings that were shot-proof, as were also the horses of the Persian cuirassiers.

‡ He had likewise ordered a great number of chariots to be made of a larger size, upon each of which was placed a tower of about 18 or 20 feet high, in which were lodged 20 archers. Each chariot was drawn upon wheels by 16 oxen yoked in a breast.

§ There was moreover a considerable number of camels, upon each of which were two Arabian archers, back to back; so that one looked towards the head, and the other towards the tail of the camel.

|| Cræsus's army was above twice as numerous as that of Cyrus, amounting in all to 420,000 men, of which 60,000 were cavalry. The troops consisted chiefly of Babylonians, Lydians, Phrygians, Cappadocians, of the nations about the

* Cyrop. liv p. 99, 100. et l. v. p. 138. † Ibid. l. vi. p. 152, 153. 157.

‡ P. 156.

§ P. 153. 158.

|| P. 158.

Hellespont, and of Egyptians, to the number of 360,000 men. The Egyptians alone made a body of 120,000. They had bucklers that covered them from head to foot, very long pikes, and short swords, but very broad. The rest of the army was made up of Cyprians, Cilicians, Lycaonians, Paphlagonians, Thracians, and Ionians.

* Cræsus's army, in order of battle, was all ranged in one line, the infantry in the centre, and the cavalry on the two wings. All his troops, both foot and horse, were 30 men deep: but the Egyptians, who, as we have taken notice, were 120,000 in number, and who were the principal part of Cræsus's infantry, in the centre of which they were posted, were divided into 12 large bodies, or square battalions, of 10,000 men each, which had 100 men in the front, and as many in depth, with an interval or space between every battalion, that they might act and fight independent of, and without interfering with one another. Cræsus would gladly have persuaded them to range themselves in less depth, that they might make the wider front. The armies were in an immense plain, which gave room for the extending of their wings to right and left: and the design of Cræsus, upon which alone he founded his hopes of victory, was to surround and hem in the enemy's army. But he could not prevail upon the Egyptians to change the order of battle to which they had been accustomed. His army, as it was thus drawn out into one line, took up near 40 stadias, or five miles in length.

Araspes, who, under the pretence of discontent, had retired to Cræsus's army, and had had particular orders from Cyrus, to observe well the manner of that general's ranging his troops, returned to the Persian camp the day before the battle. Cyrus, in drawing up his army, governed himself by the disposition of the enemy, of which that young Median nobleman had given him an exact account.

† The Persian troops had been generally used to engage 24 men in depth, but Cyrus thought fit to change that disposition. It was necessary for him to form as wide a front as possible, without too much weakening his phalanx, to prevent his army's being inclosed and hemmed in. His infantry was excellent, and most advantageously armed with cuirasses, partisans, battle-axes, and swords; and, provided they could join the enemy in close fight, there was little reason to believe the Lydian phalanx, that were only armed with light bucklers and javelins,

* Cyrop. l. vi. p. 166.

† P. 167.

could support the charge. Cyrus therefore thinned the files of his infantry one half, and ranged them only 12 men deep. The cavalry was drawn out on the two wings, the right commanded by Chrysanthes, and the left by Hyftaspes. The whole front of the army took up but 32 stadias, or four miles in extent; and consequently was at each end near four stadias, or half a mile, short of the enemy's front.

Behind the first line, at a little distance, Cyrus placed the spearmen, and behind them the archers. Both the one and the other were covered by the foldiers in their front, over whose heads they could fling their javelins, and shoot their arrows at the enemy.

Behind all these he formed another line, to serve for the rear, which consisted of the flower of his army. Their business was to have their eyes upon those that were placed before them, to encourage those that did their duty, to sustain and threaten those that gave way, and even to kill those as traitors that ran away; by that means to keep the cowards in awe, and make them have as great a terror of the troops in the rear as they could possibly have of the enemy.

Behind the army were placed those moving towers which I have already described. These formed a line equal and parallel to that of the army, and did not only serve to annoy the enemy by the perpetual discharges of the archers that were in them, but might likewise be looked upon as a kind of moveable forts, or redoubts, under which the Persian troops might rally, in case they were broken and pushed by the enemy.

Just behind these towers were two other lines, which also were parallel and equal to the front of the army; the one was formed of the baggage, and the other of the chariots which carried the women and such other persons as were unfit for service.

* To close all these lines, and to secure them from the insults of the enemy, Cyrus placed in the rear of all, 2000 infantry, 2000 horse, and the troop of camels, which was pretty numerous.

Cyrus's design in forming two lines of the baggage, &c. was not only to make his army appear more numerous than it really was, but likewise to oblige the enemy, in case they were resolved to surround him, as he knew they intended, to make the longer circuit, and consequently to weaken their line by stretching it out so far.

We have still the Persian chariots of war armed with scythes to speak of. These were divided into three bodies, of 100 each. One of the bodies, commanded by Abradates, king of Susiana*, was placed in the front of the battle, and the other two upon the two flanks of the army.

Such was the order of battle in the two armies, as they were drawn out and disposed the day before the engagement.

† The next day, very early in the morning, Cyrus made a sacrifice, during which time his army took a little refreshment; and the soldiers, after having offered their libations to the gods, put on their armour. Never was sight more beautiful and magnificent: coat-armours, cuirasses, bucklers, helmets, one could not tell which to admire most; men and horses all finely equipped, and glittering in brass and scarlet.

* When Abradates was just going to put on his cuirass, which was only of quilted flax, according to the fashion of his country, his wife Panthea came and presented him with an helmet, bracers, and bracelets, all of gold, with a coat-armour of his own length, plaited at the bottom, and with a purple-coloured plume of feathers. She had got all this armour prepared without her husband's knowledge, that her present might be the more agreeable from surprise. In spite of all her endeavours to the contrary, when she dressed him in this armour, she shed some tears. But notwithstanding her tenderness for him, she exhorted him to die with sword in hand, rather than not signalize himself in a manner suitable to his birth, and the idea she had endeavoured to give Cyrus of his gallantry and worth. "Our obligations," says she, "to that prince are infinitely great. I was his prisoner, and as such was set apart for his pleasure; but when I came into his hands, I was neither used like a captive, nor had any dishonourable conditions imposed on me for my freedom. He treated me as if I had been his own brother's wife; and in return I assured him, you would be capable of acknowledging such extraordinary goodness." "O Jupiter!" cried Abradates, lifting up his eyes towards heaven, "grant that on this occasion I may appear to prove myself an husband worthy of Panthea, and a friend worthy of so generous a benefactor." Having said this, he mounted his chariot. Panthea, not being able to embrace him any longer, was ready to kiss the chariot he rode in; and when she had pursued him with her eyes, as far as she possibly could, she retired.

* Or Shushan.

† Cyrop. l. vi. p. 169.

‡ P. 169, 170.

* As soon as Cyrus had finished his sacrifice, given his officers the necessary orders and instructions for the battle, and put them in mind of paying the homage which is due to the gods, every man went to his post. † Some of his officers brought him wine and victuals: he eat a little without sitting down, and caused the rest to be distributed among those that were about him. He took a little wine likewise, and poured out a part of it, as an offering to the gods, before he drank, and all the company followed his example. After this he prayed again to the god of his fathers, desiring he would please to be his guide, and come to his assistance; he then mounted his horse, and commanded them all to follow him.

As he was considering on which side he should direct his march, he heard a clap of thunder on the right, and cried out, "Sovereign Jupiter, we follow thee‡." And that instant he set forward, having Chrysanthes on his right, who commanded the right wing of the horse, and Arsamus on his left, who commanded the foot. He warned them above all things to take care of the royal standard, and to advance equally in a line. The standard was a golden eagle at the end of a pike, with its wings stretched out; the same was ever after used by the kings of Persia. He made his army halt three times before they arrived at the enemy's army; and after having marched about 20 stadias, or two miles and a half, they came in view of them.

When the two armies were within sight of each other, and the enemy had observed how much the front of theirs exceeded that of Cyrus, they made the centre of their army halt, whilst the two wings advanced projecting to the right and left, with design to inclose Cyrus's army, and to begin their attack on every side at the same time. This movement did not at all alarm Cyrus, because he expected it. Having given the word for rallying the troops, "Jupiter, leader and protector," he left the right wing, promising to rejoin them immediately and help them to conquer, if it was the will of the gods.

§ He rode through all the ranks, to give his orders, and to encourage the soldiers; and he, who on all other occasions was so modest, and so far from the least air of ostentation, was now full of a noble confidence, and spoke as if he was assured of victory: "Follow me, comrades," says he, "the victory is certainly ours; the gods are for us." He observed that

* *Cyrop.* l. vi. p. 170.

† *Ibid.* l. vii. p. 172.

‡ He had really a God for his guide, but very different from Jupiter.

§ *Cyrop.* l. vii. p. 173—176.

many of his officers, and even Abradates himself, were uneasy at the motion which the two wings of the Lydian army made, in order to attack them on the two flanks: "Those troops alarm you," says he; "believe me, those are the very troops that will be the first routed; and to you, Abradates, I give that as a signal of the time, when you are to fall upon the enemy with your chariots." In the event the thing just happened as Cyrus had foretold. After Cyrus had given such orders as he thought necessary every-where, he returned to the right wing of his army.

* When the two detached bodies of the Lydian troops were sufficiently extended, Cræsus gave the signal to the main body of his army, to march up directly to the front of the Persian army, whilst the two wings, that were wheeling round upon their flanks, advanced on each side; so that Cyrus's army was inclosed on three sides, as if it had three great armies to engage with; and, as Xenophon says, looked like a small square drawn within a great one.

In an instant, on the first signal Cyrus gave, his troops faced about on every side, keeping a profound silence in expectation of the event. The prince now thought it time to sing the hymn of battle. The whole army answered to it with loud shouts, and invocations of the god of war. Then Cyrus, at the head of some troops of horse, briskly followed by a body of the foot, fell immediately upon the enemy's forces, that were marching to attack the right of the army in flank: and having attacked them in flank, as they intended to do him, put them into great disorder. The chariots then driving furiously upon the Lydians, completed their defeat.

In the same moment the troops of the left flank, knowing by the noise that Cyrus had begun the battle on the right, advanced to the enemy. And immediately the squadron of camels was made to advance likewise, as Cyrus had ordered. The enemy's cavalry did not expect this; and their horses at a distance, as soon as ever they were sensible of the approach of those animals (for horses cannot endure the smell of camels), began to snort and prance, to run foul upon and overturn one another, throwing their riders, and treading them under their feet. Whilst they were in this confusion, a small body of horse, commanded by Artageses, pushed them very warmly, to prevent them from rallying; and the chariots armed with sythes falling furiously upon them, they were entirely routed with a dreadful slaughter.

* *Cyrop.* l. vii. p. 176.

* This being the signal which Cyrus had given Abradates for attacking the front of the enemy's army, he drove like lightning upon them with all his chariots. Their first ranks were not able to stand so violent a charge, but gave way, and were dispersed. Having broken and overthrown them, Abradates came up to the Egyptian battalions, which, being covered with their bucklers, and marching in such close order that the chariots had not room to pierce among them, gave him much more trouble, and would not have been broken, had it not been for the violence of the horses that trod upon them. It was a most dreadful spectacle to see the heaps of men and horses, overturned chariots, broken arms, and all the direful effects of the sharp scythes, which cut every thing in pieces that came in their way. But Abradates's chariot having the misfortune to be overturned, he and his men were killed, after they had signalized their valour in an extraordinary manner. The Egyptians then marched forward in close order, and, covered with their bucklers, obliged the Persian infantry to give way, and drove them beyond their fourth line, as far as to their machines. There the Egyptians met with a fresh storm of arrows and javelins, that were poured upon their heads from the rolling towers; and the battalions of the Persian rear-guard advancing sword in hand, hindered their archers and spearmen from retreating any farther, and obliged them to return to the charge.

† Cyrus, in the mean time, having put both the horse and foot to flight, on the left of the Egyptians, did not amuse himself in pursuing the run-aways; but, pushing on directly to the centre, had the mortification to find his Persian troops had been forced to give way; and rightly judging that the only means to prevent the Egyptians from gaining further ground, would be to attack them behind, he did so, and fell upon their rear: the cavalry came up at the same time, and the enemy was pushed with great fury. The Egyptians, being attacked on all sides, faced about every way, and defended themselves with wonderful bravery. Cyrus himself was in great danger: his horse, which a soldier had stabbed in the belly, sinking under him, he fell in the midst of his enemies. Here was an opportunity, says Xenophon, of seeing how important it is for a commander to have the affection of his soldiers. Officers and men, equally alarmed at the danger in which they saw their leader, ran headlong into the thick forest of pikes, to rescue

* Cyrop. l. vii. p. 177.

† P. 178.

and save him. He quickly mounted another horse, and the battle became more bloody than ever. At length Cyrus, admiring the valour of the Egyptians, and being concerned to see such brave men perish, offered them honourable conditions, if they would surrender, letting them know, at the same time, that all their allies had abandoned them. The Egyptians accepted the conditions; and, as they were no less eminent in point of fidelity than in courage, they stipulated, that they should not be obliged to carry arms against Cræsus, in whose service they had been engaged. From thenceforward they served in the Persian army with inviolable fidelity.

* Xenophon observes, that Cyrus gave them the cities of Larissa and Cyllene, near Cuma, upon the sea-coast, as also other inland places, which were inhabited by their descendants even in his time; and he adds, that these places were called the cities of the Egyptians. This observation of Xenophon's, as also many others in several parts of his *Cyropædia*, in order to prove the truth of the things he advances, shows plainly, that he meant that work as a true history of Cyrus, at least with respect to the main substance of it, and the greatest part of the facts and transactions. This judicious reflection, Monsieur Freret makes upon this passage.

† The battle lasted till evening. Cræsus retreated as fast as he could with his troops to Sardis. The other nations, in like manner, that very night directed their course, each to their own country, and made as long marches as they possibly could. The conquerors, after they had eaten something, and posted their guards, went to rest.

In describing this battle, I have endeavoured exactly to follow the Greek text of Xenophon, the Latin translation of which is not always faithful. Some persons of the sword, to whom I have communicated this description, find a defect in the manner in which Cyrus disposed of his troops in order of battle; as he placed no troops to cover his flanks, to sustain his armed chariots, and to oppose the two bodies of troops, which Cræsus had detached, to fall upon the flanks of Cyrus' army. It is possible such a circumstance might escape Xenophon in describing this battle.

‡ It is allowed that Cyrus's victory was chiefly owing to his Persian cavalry, which was a new establishment, and entirely the fruit of that prince's care and activity in forming his people, and perfecting them in a part of the military art, of which

* *Cyrop.* l. vii. p. 179.

† P. 120.

‡ *Ibid.*

till his time they had been utterly ignorant. The chariots armed with scythes did good service, and the use of them was ever afterwards retained among the Persians. The camels too were not unserviceable in this battle, though Xenophon makes no great account of them, and observes, that in his time they made no other use of them, than for carrying the baggage.

I do not undertake to write a panegyric upon Cyrus, or to magnify his merit. It is sufficient to take notice, that in this affair we see all the qualities of a great general shine out in him. Before the battle, an admirable sagacity and foresight in discovering and disconcerting the enemy's measures; an infinite exactness in the detail of affairs, in taking care that his array should be provided with every thing necessary, and all his orders punctually executed at the times fixed; a wonderful application to gain the hearts of his soldiers, and to inspire them with confidence and ardor: in the heat of action, what a spirit and activity; what a presence of mind in giving orders, as occasion required; what courage and intrepidity, and at the same time what humanity towards the enemy, whose valour he respects, and whose blood he is unwilling to shed! We shall see by and by what use he made of his victory.

But what appears to me still more remarkable, and more worthy of admiration than all the rest, is the constant care he took, on all occasions, to pay that homage and worship to the Deity which he thought belonged to him. Doubtless the reader has been surpris'd to see, in the relation I have given of this battle, how many times Cyrus, in sight of his army, makes mention of the gods, offers sacrifices and libations to them, addresses himself to them by prayer and invocation, and implores their succour and protection. But in this I have added nothing to the original text of the historian, who was also a military person himself, and who thought it no dishonour to himself or his profession to relate these particular circumstances. What a shame, then, and a reproach would it be to a Christian officer or general, if on a day of battle he should blush to appear as religious and devout as a pagan prince; and if the Lord of hosts, the God of armies, whom he acknowledges as such, should make a less impression upon his mind, than a respect for the false deities of paganism did upon the mind of Cyrus?

As for Cræsus, he makes no great figure in this action; not one word is said of him in the whole engagement. But that profound silence, which Xenophon observes in regard to him, seems, in my opinion, to imply a great deal, and gives us to understand

understand that a man may be a powerful prince, or a rich potentate, without being a great warrior.

* But let us return to the camp of the Persians. It is easy to imagine, that Panthea must be in the utmost affliction and distress, when the news was brought her of Abradates's death. Having caused his body to be brought to her, and holding it upon her knees, quite out of her senses, with her eyes stedfastly fixed upon the melancholy object, she thought of nothing but feeding her grief and indulging her misery with the sight of that dismal and bloody spectacle. Cyrus being told what a condition she was in, ran immediately to her, sympathized with her affliction, and bewailed her unhappy fate with tears of compassion, doing all that he possibly could to give her comfort, and ordering extraordinary honours to be shown to the brave deceased Abradates. But no sooner was Cyrus retired, than Panthea, overpowered with grief, stabbed herself with a dagger, and fell dead upon the body of her husband. They were both buried in one common grave upon the very spot, and a monument was erected for them, which was standing in the time of Xenophon.

SECTION VI.

THE TAKING OF SARDIS, AND OF CROESUS.

The next day †, in the morning, Cyrus marched towards Sardis. If we may believe Herodotus, Cræsus did not imagine that Cyrus intended to shut him up in the city, and therefore marched out with his forces to meet him, and to give him battle. According to that historian, the Lydians were the bravest and most warlike people of Asia. Their principal strength consisted in their cavalry. Cyrus, in order to render that the less serviceable to them, made his camels advance first, of which animals the horses could neither endure the sight nor the smell, and therefore immediately retired on their approach. Upon which the riders dismounted, and came to the engagement on foot, which was very obstinately maintained on both sides; but at length the Lydians gave way, and were forced to retreat into the city ‡; which Cyrus quickly besieged, causing his engines to be levelled against the walls, and his scaling-ladders to be prepared, as if he intended to attack it by storm. But whilst he was amusing the besieged with these preparations,

* Cyrop. l. vii. p. 184—186.

† Herod. l. i. c. 79—84.

‡ Cyrop. l. vii. p. 180.

the night following he made himself master of the citadel by a private way that led thereto, which he was informed of by a Persian slave, who had been a servant to the governor of that place. At break of day he entered the city, where he met with no resistance. His first care was to preserve it from being plundered; for he perceived that the Chaldeans had quitted their ranks, and already begun to disperse themselves in several places. To stop the rapacious hands of foreign soldiers, and tie them with a single command, in a city so abounding with riches as Sardis was, is a thing not to be done but by so singular an authority as Cyrus had over his army. He gave all the citizens to understand, that their lives should be spared; and neither their wives nor children touched, provided they brought him all their gold and silver. This condition they readily complied with; and Cræsus himself, whom Cyrus had ordered to be conducted to him, set them an example, by delivering up all his riches and treasures to the conqueror.

* When Cyrus had given all necessary orders concerning the city, he had a particular conversation with the king, of whom he asked, among other things, what he now thought of the oracle of Delphos, and of the answers given by the god that presided there, for whom it was said, he had always had a great regard? Cræsus first acknowledged, that he had justly incurred the indignation of that god, for having put him to the trial by an absurd and ridiculous question; and then declared, that, notwithstanding all this, he still had no reason to complain of him; for that having consulted him, to know what he should do in order to lead an happy life, the oracle had given him an answer, which implied in substance, that he should enjoy a perfect and lasting happiness, when he once came to the knowledge of himself. “For want of this knowledge,” continued he, “and believing myself, through the excessive praises that were lavished upon me, to be something very different from what I am, I accepted the title of generalissimo of the whole army, and unadvisedly engaged in a war against a prince infinitely my superior in all respects. But now that I am instructed by my defeat, and begin to know myself, I believe I am going to begin to be happy; and if you prove favourable to me (for my fate is in your hands), I shall certainly be so.” Cyrus, touched with compassion at the misfortune of the king, who was fallen in a moment from so great an elevation, and admiring his equanimity

* Cyrop. l. vii. p. 181—184.

under such a reverse of fortune, treated him with a great deal of clemency and kindness, suffering him to enjoy both the title and authority of king, under the restriction of not having the power to make war; that is to say, he discharged him, as Cræsus acknowledged himself, from all the burdensome part of regal power, and truly enabled him to lead an happy life, exempted from all care and disquiet. From thenceforward he took him with him in all his expeditions, either out of esteem for him, or to have the benefit of his counsel, or out of policy, and to be the more secure of his person.

Herodotus, and other writers after him, relate this story with the addition of some very remarkable circumstances, which I think it incumbent on me to mention, notwithstanding they seem to be much more wonderful than true.

* I have already observed, that the only son Cræsus had living was dumb. This young prince, seeing a soldier, when the city was taken, ready to give the king, whom he did not know, a stroke upon the head with his scymitar, made such a violent effort and struggle, out of fear and tenderness for the life of his father, that he broke the strings of his tongue, and cried out, "Soldier, spare the life of Cræsus."

† Cræsus, being a prisoner, was condemned by the conqueror to be burnt alive. Accordingly the funeral-pile was prepared; and that unhappy prince, being laid thereon, and just upon the point of execution, recollecting the ‡ conversation he had formerly had with Solon, was wofully convinced of the truth of that philosopher's admonition, and in remembrance thereof cried out aloud three times, Solon, Solon, Solon! Cyrus, who with the chief officers of his court was present at this spectacle, was curious to know why Cræsus pronounced that celebrated philosopher's name with so much vehemence in this extremity. Being told the reason, and reflecting upon the uncertain state of all sublunary things, he was touched with commiseration at the prince's misfortune, caused him to be taken from the pile, and treated him afterwards, as long as he lived, with honour and respect. § Thus had Solon the glory with one single word to save the life of one king, and give a wholesome lesson of instruction to another.

Two answers in particular, given by the Delphic oracle, had induced Cræsus to engage in the war, which proved so fatal

* Her. l. i. c. 85.

† Ibid. c. 86—91. Plut. in Solon.

‡ This conversation is already related, p. 51, 52.

§ Καὶ ὁξὺν ἔσχεν ὁ Σόλων ἐν λόγῳ τὸν μὲν σώσας, τὸν δὲ παντεύσας τῶν βασιλέων. Plut.

to him. The one was, that he, Cræsus, was to believe himself in danger, when the Medes should have a mule to reign over them : the other, that when he should pass the river Halys, to make war against the Medes, he would destroy a mighty empire. From the first of these oracular answers he concluded, considering the impossibility of the thing spoken of, that he had nothing to fear ; and from the second he conceived hopes of subverting the empire of the Medes. When he found how things had happened quite contrary to his expectations, with Cyrus's leave he dispatched messengers to Delphos, in order to make a present to the god, in his name, of a golden chain, and at the same time to reproach him for having so basely deceived him by oracles, notwithstanding all the vast presents and offerings he had made him. The god was at no great pains to justify his answers. The mule which the oracle meant was Cyrus, who derived his extraction from two different nations, being a Persian by the father's side, and a Mede by the mother's ; and as to the great empire which Cræsus was to overthrow, the oracle did not mean that of the Medes, but his own.

It was by such false and deceitful oracles, that the father of lies, the devil, who was the author of them, imposed upon mankind, in those times of ignorance and darkness, always giving his answers to those that consulted him, in such ambiguous and doubtful terms, that, let the event be what it would, they contained a relative meaning.

* When the people of Ionia and Æolia were apprised of Cyrus's having subdued the Lydians, they sent ambassadors to him at Sardis, to desire he would receive them as his subjects, upon the same condition he had granted the Lydians. Cyrus, who before his victory had solicited them in vain to embrace his party, and was then in a condition to compel them to it by force, answered them only by a fable of a fisherman, who having played upon his pipe, in order to make the fish come to him, in vain, found there was no way to catch them, but throwing his net into the water. Failing in their hopes of succeeding this way, they applied to the Lacedæmonians, and demanded their succour. The Lacedæmonians thereupon sent deputies to Cyrus, to let him know that they would not suffer him to undertake any thing against the Greeks. Cyrus only laughed at such a message, and advertised them in his turn to take care, and put themselves into a condition to defend their own territories.

* Herod. l. i. c. 141. 152, 153.

The nations of the isles had nothing to apprehend from Cyrus, because he had not yet subdued the Phœnicians, nor had the Persians any shipping.

ARTICLE II.

THE HISTORY OF THE BESIEGING AND TAKING OF BABYLON, BY CYRUS.

Cyrus* staid in Asia Minor, till he had entirely reduced all the nations that inhabited it into subjection, from the *Ægean* sea to the river Euphrates. From thence he proceeded to Syria and Arabia, which he also subjected: after which he entered into Assyria, and advanced towards Babylon, the only city of the east that stood out against him.

The siege of this important place was no easy enterprise. The walls of it were of a prodigious height, and appeared to be inaccessible, without mentioning the immense number of people within them for their defence. Besides, the city was stored with all sorts of provisions for twenty years. However, these difficulties did not discourage Cyrus from pursuing his design: but despairing to take the place by storm, or assault, he made them believe his design was to reduce it by famine. To which end he caused a line of circumvallation to be drawn quite round the city with a large and deep ditch; and, that his troops might not be over-fatigued, he divided his army into twelve bodies, and assigned each of them its month for guarding the trenches. The besieged thinking themselves out of all danger by reason of their ramparts and magazines, insulted Cyrus from the top of their walls, and laughed at all his attempts, and all the trouble he gave himself, as so much unprofitable labour.

SECTION I.

PREDICTIONS OF THE PRINCIPAL CIRCUMSTANCES RELATING TO THE SIEGE AND TAKING OF BABYLON.

As the taking of Babylon is one of the greatest events in ancient history, and as the principal circumstances, with which it was attended, were foretold in the holy scriptures many years before it happened, I think it not improper, before I give an account of what the profane writers say of it, briefly to put together what we find upon the same head in the sacred

* Herod. l. i. c. 177. Cyrop. l. vii. p. 186—188.

pages, that the reader may be the more capable of comparing the predictions and the accomplishment of them together.

1. THE PREDICTION OF THE JEWISH CAPTIVITY AT BABYLON, AND THE TIME OF ITS DURATION.

God Almighty was pleased not only to cause the captivity, which his people were to serve at Babylon, to be foretold a long time before it came to pass, but likewise to set down the exact number of years it was to last. The term he fixed for it was 70 years, after which he promised he would deliver them, by bringing a remarkable and an eternal destruction upon the city of Babylon, the place of their bondage and confinement. "And these nations shall serve the king of Babylon 70 years," Jer. xxv. 11.

II. THE CAUSES OF GOD'S WRATH AGAINST BABYLON.

That which kindled the wrath of God against Babylon was, 1. Her insupportable pride; 2. Her inhuman cruelty towards the Jews; and, 3. The sacrilegious impiety of her king.

1. Her pride. * She believeth herself to be invincible. She says in her heart, I am the queen of nations, and I shall remain so for ever. There is no power equal to mine. All other powers are either subject or tributary to me, or in alliance with me. I shall never know either barrenness or widowhood. Eternity is writ in my destiny, according to the observation of all those that have consulted the stars to know it.

2. Her cruelty. It is God himself that complains of it. † I was willing, says he, to punish my people in such a manner, as a father chastiseth his children. I sent them for a time into banishment at Babylon, with a design to recall them, as soon as they were become more thankful and more faithful. But Babylon and her prince have converted my paternal chastisement into such a cruel and inhuman treatment, as my clemency abhors. Their design has been to destroy; mine was to save. The banishment they have turned into a severe bondage and captivity, and have shown no compassion or regard either to age, infirmity, or virtue.

3. The sacrilegious impiety of her king. To the pride and cruelty of his predecessors, Balthazar added an impiety that was

* Dixisti, In sempiternum ero domina—Dicis in corde tuo, Ego sum, et non est præter me amplius: non sedebo vidua, et ignorabo sterilitatem. Isa. xlvii. 7, 8.

† Iratus sum super populum meum, et dedi eos in manu tua, Babylon. Non posuisti eis misericordiam: super senem aggravasti jugum tuum valde. Veniet super te malum. Isa. xlvii. 6, 7.

peculiar to himself. He did not only prefer his false divinities to the true and only God, but imagined himself likewise to have vanquished his power, because he was possessed of the vessels which had belonged to his worship; and, as if he meant it to affront him, he affected to apply those holy vessels to profane uses. This was the provoking circumstance that brought down the wrath of God upon him.

III. THE DECREE PRONOUNCED AGAINST BABYLON.

“ * Make bright the arrows, gather the shields” [it is the prophet that speaks to the Medes and Persians]; “ The Lord hath raised up the spirit of the kings of the Medes, for his device is against Babylon, to destroy it; because it is the vengeance of the Lord, the vengeance of his temple.”

“ † Howl ye, for the day of the Lord is at hand, a day cruel both with wrath and fierce anger to lay the land desolate. ‡ Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria§.

“ || Shout against her round about. Recompense her according to her work; according to all that she hath done, do unto her; and spare ye not her young men; destroy ye utterly all her host. ** Every one that is found shall be thrust through, and every one that is joined unto them shall fall by the sword. Their children also shall be dashed to pieces before their eyes, their houses shall be spoiled, and their wives ravished. Behold, I will stir up the Medes against them, who shall not regard silver; and as for gold, they shall not delight in it. Their bows also shall dash the young men to pieces, and they shall have no pity on the fruit of the womb, their eye shall not spare children. †† O daughter of Babylon, who art to be destroyed, happy shall he be, that rewardeth thee as thou hast served us. Happy shall he be, that taketh thy children, and dasheth them against the stones.”

“ †† And Babylon, the glory of kingdoms, and the beauty of the Chaldees’ excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited; neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there; but wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures, and owls shall dwell there, and satyrs shall dance there:

* Jer. li. 11.

† Isa. xiii. 6. 9.

‡ Jer. l. 18.

§ In the destruction of Nineveh.

|| Jer. l. 15. 29. and li. 32.

** Isa. xiii. 15, 18.

†† Ps. cxxxvii. 8, 9.

‡‡ Isa. xiii. 19—22.

“ and

“and the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces. *I will also make it a possession for the bittern and pools of water; and I will sweep it with the besom of destruction, saith the Lord of hosts. The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand.”

IV. CYRUS CALLED TO DESTROY BABYLON, AND TO DELIVER THE JEWS.

Cyrus, whom the divine providence was to make use of, as an instrument for the executing of his designs of goodness and mercy towards his people, was mentioned in the scripture by his name above 200 years before he was born. And, that the world might not be surpris'd at the prodigious rapidity of his conquests, God was pleas'd to declare, in very lofty and remarkable terms, that he himself would be his guide; and that in all his expeditions he would lead him by the hand, and would subdue all the princes of the earth before him. “† Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates, and the gates shall not be shut. I will go before thee, and make the crooked places straight. I will break in pieces the gates of brass, and cut in funder the bars of iron. And I will give thee treasures of darkness, and hidden riches of secret places, that thou mayest know that I the Lord, which call thee by thy name, am the God of Israel: for Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.”

V. GOD GIVES THE SIGNAL TO THE COMMANDERS, AND TO THE TROOPS, TO MARCH AGAINST BABYLON.

“† Lift ye up a banner,” saith the Lord, “upon the high mountain,” that it may be seen afar off, and that all they who are to obey me may know my orders. “Exalt the voice unto them” that are able to hear you. “Shake the hand,” and make a sign, to hasten the march of those that are too far off to distinguish another sort of command. Let the officers of the troops “go into the gates of the nobles,” into the pavilions of their kings. Let the people of each nation range them-

* Ibid. xiv. 23, 24.

† Isa. xlv. 1—4.

‡ Ibid. xiii. 2.

selves around their sovereign, and make haste to offer him their service, and to go unto his tent, which is already set up.

“* I have commanded my sanctified ones,” I have given my orders to those whom I sanctified for the execution of my designs; and these kings are already marching to obey me, though they know me not. It is I that have placed them upon the throne, that have made several nations subject to them, in order to accomplish my designs by their ministration. “I have called my mighty ones † for mine anger.” I have caused the mighty warriors to come up, to be the ministers and executioners of my wrath and vengeance. From me they derive their courage, their martial abilities, their patience, their wisdom, and the success of their enterprises. If they are invincible, it is because they serve me: every thing gives way, and trembles before them, because they are the ministers of my wrath and indignation. They joyfully labour for my glory, “they rejoice in my highness.” The honour they have of being under my command, and of being sent to deliver a people that I love, inspires them with ardor and cheerfulness: behold, they triumph already in a certain assurance of victory.

The prophet, a witness in spirit of the orders that are just given, is astonished at the swiftness with which they are executed by the princes of the people. I hear already, he cries out, “† the noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together. The Lord of hosts mustereth the host of the battle: § they come from a far country, from the end of heaven,” where the voice of God, their master and sovereign, has reached their ears.

But it is not with the sight of a formidable army, or of the kings of the earth, that I am now struck; it is God himself that I behold; all the rest are but his retinue, and the ministers of his justice. “It is even the Lord, and the weapons of his indignation, to destroy the whole land.”

|| “A grievous vision is declared unto me.” The ** impious Balthazar, king of Babylon, continues to act impiously; “the treacherous dealer dealeth treacherously, and the spoiler spoileth.” To put an end to these excesses, go up, thou prince of Persia; “go up, O Elam:” and thou prince of the Medes, besiege thou Babylon: “besiege, O Media; all the fighting, which she was the cause of, have I made to cease.” That

* Isa. xiii. 3.

† Lat. vers. in ira mea. Heb. in iram meam.

‡ Isa. xiii. 4.

§ Ibid. ver. 5.

|| Ibid. xxi. 2.

** This is the sense of the Hebrew word.

wicked city is taken and pillaged ; her power is at an end, and my people is delivered

VI. PARTICULAR CIRCUMSTANCES SET DOWN, RELATING TO THE SIEGE AND THE TAKING OF BABYLON.

There is nothing, methinks, that can be more proper to raise a profound reverence in us for religion, and to give us a great idea of the Deity, than to observe with what exactness he reveals to his prophets the principal circumstances of the besieging and taking of Babylon, not only many years, but several ages, before it happened.

1. We have already seen, that the army, by which Babylon will be taken, is to consist of Medes and Persians, and to be commanded by Cyrus.

2. This city shall be attacked after a very extraordinary manner, in a way that she did not at all expect : * “ Therefore shall evil come upon thee ; thou shalt not know from whence it riseth.” She shall be all on a sudden and in an instant overwhelmed with calamities which she did not foresee : † “ Desolation shall come upon thee suddenly ; which thou shalt not know.” In a word, she shall be taken, as it were, in a net or a gin, before she perceiveth that any snares have been laid for her : ‡ “ I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware.”

3. Babylon reckoned the Euphrates alone was sufficient to render her impregnable, and triumphed in her being so advantageously situated and defended by so deep a river : § “ O thou that dwellest upon many waters : ” it is God himself who points out Babylon under that description. And yet that very river Euphrates shall be the cause of her ruin. Cyrus, by a stratagem (of which there never had been any example before, nor has there been any thing like it since), shall divert the course of that river, shall lay its channel dry, and by that means open himself a passage into the city : || “ I will dry up her sea, and make her springs dry. A drought is upon her waters, and they shall be dried up.” Cyrus shall take possession of the keys of the river ; and the water which rendered Babylon inaccessible, shall be dried up, as if they had been consumed by fire : ** “ The passages are stopped, and the reeds they have burnt with fire.”

4. She shall be taken in the night-time, upon a day of feast-

* Isa. xlvii. 11.

† Ibid.

‡ Jer. l. 24.

§ Ibid. li. 13.

|| Ibid. l. 38. and li. 36.

** Ibid. li. 32.

ing and rejoicing, even whilst **her inhabitants** are at table, and think upon nothing but eating and drinking: * “In her heat
 “I will make their feasts, and I will make them drunken, that
 “they may rejoice, and sleep a perpetual sleep, and not wake,
 “saith the Lord.” It is remarkable, that it is God who does
 all this, who lays a snare for Babylon: † “I have laid a snare
 “for thee;” who drieth up the waters of the river; “I will
 “dry up her sea;” and who brings that drunkenness and
 drowsiness upon her princes; ‡ “I will make drunk her prin-
 “ces.”

5. The king shall be seized in an instant with an incredible terror and perturbation of mind: § “My loins are filled with
 “pain; pangs have taken hold upon me, as the pangs of a
 “woman that travaileth; I was bowed down at the hearing of
 “it; I was dismayed at the seeing of it: my heart panted,
 “fearfulness affrighted me: the night of my pleasure hath he
 “turned into fear unto me.” This is the condition Balthazar
 was in, when in the middle of the entertainment he saw an hand
 come out of the wall, which wrote such characters upon it, as
 none of his diviners could either explain or read; but more es-
 pecially when Daniel declared to him, that those characters
 imported the sentence of his death. || “Then,” says the
 scripture, “the king’s countenance was changed, and his
 “thoughts troubled him, so that the joints of his loins were
 “loosed, and his knees smote one against another.” The ter-
 ror, astonishment, fainting, and trembling of Balthazar are here
 described and expressed in the same manner by the prophet who
 was an eye-witness of them, as they were by the prophet who
 foretold them 200 years before.

But Isaiah must have had an extraordinary measure of divine
 illumination, to be able to add, immediately after the de-
 scription of Balthazar’s consternation, the following words:
 “Prepare the table, watch in the watch-tower, eat, drink **.”
 The prophet foresees, that Balthazar, though terribly dismayed
 and confounded at first, shall recover his courage and spirit
 again, through the exhortations of his courtiers; but more
 particularly through the persuasion of the queen, his mother,
 who represented to him the unreasonableness of being affected
 with such unmanly fears, and unnecessary alarms: †† “Let
 “not thy thoughts trouble thee, nor let thy countenance be.

* Jer. li. 39.

§ Isa. xxi. 3, 4.

†† Dan. v. 10.

† Ut supra.

|| Dan. v. 6.

‡ Ibid. li. 57.

** Isa. xxi. 5.

“changed.” They exhorted⁵ him therefore to make himself easy, to satisfy himself with giving proper orders, and with the assurance of being advertised of every thing by the vigilance of the centinels; to order the rest of the supper to be served, as if nothing had happened; and to recal that gaiety and joy, which his excessive fears had banished from the table; “Prepare the table, watch in the watch-tower, eat, drink.”

6. But at the same time that men are giving their orders, God on his part is likewise giving his: “* Arise, ye princes, and anoint the shield.” It is God himself that commands the princes to advance, to take their arms, and to enter boldly into a city drowned in wine, and buried in sleep.

7. Isaiah acquaints us with two material and important circumstances concerning the taking of Babylon. The first is, that the troops with which it is filled, shall not keep their ground, or stand firm any-where, neither at the palace, nor the citadel, nor any other public place whatsoever; that they shall desert and leave one another, without thinking of any thing but making their escape; that, in running away, they shall disperse themselves, and take different roads, just as a flock of deer, or of sheep, is dispersed and scattered, when they are affrighted: “† And it shall be as the chased roe, and as a sheep that no man taketh up.” The second circumstance is, that the greatest part of those troops, though they were in the Babylonian service and pay, were not Babylonians; and that they shall return into the provinces from whence they came, without being pursued by the conquerors; because the divine vengeance was chiefly to fall upon the citizens of Babylon: “‡ They shall flee every one into his own land.”

8. Lastly, Not to mention the dreadful slaughter which is to be made of the inhabitants of Babylon, where no mercy will be shown either to old men, women, or children, or even to the child that is still within its mother's womb, as has been already taken notice of; the last circumstance, I say, the prophet foretels, is the death of the king himself, whose body is to have no burial, and the entire extinction of the royal family; both which calamities are described in the scripture, after a manner equally terrible and instructive to all princes. “§ But thou art cast out of thy grave, like an abominable branch. Thou shalt not be joined with them (thy ancestors) in burial, because thou hast destroyed thy land, and slain thy people.”

* Isa. xxi. 5.

† Ibid. xiii. 14.

‡ Ibid.

§ Ibid. xiv. 19, 20.

That king is justly forgot, who has never remembered that he ought to be the protector and father of his people. He that has lived only to ruin and destroy his country, is unworthy of the common privilege of burial. As he has been an enemy to mankind, living or dead, he ought to have no place amongst them. He was like unto the wild beasts of the field, and like them he shall be buried: and since he had no sentiments of humanity himself, he deserves to meet with no humanity from others. This is the sentence which God himself pronounceth against Balthazar: and the malediction extends itself to his children, who were looked upon as his associates in the throne, and as the source of a long posterity and succession of kings, and were entertained with nothing by the flattering courtiers, but the pleasing prospects and ideas of their future grandeur. * “Prepare slaughter for his children, for the iniquity of their fathers; that they do not rise nor possess the land. For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord.”

SECTION II.

A DESCRIPTION OF THE TAKING OF BABYLON.

After having seen the predictions of every thing that was to happen to impious Babylon, it is now time to come to the completion and accomplishment of those prophecies; and in order thereto, we must resume the thread of our history, with respect to the taking of that city.

As soon as Cyrus saw the ditch, which they had long worked upon, was finished, he began to think seriously upon the execution of his vast design, which as yet he had communicated to nobody. Providence soon furnished him with as fit an opportunity for this purpose as he could desire. He was informed, that in the city, on such a day, a great festival was to be celebrated; and that the Babylonians, on occasion of that solemnity, were accustomed to pass the whole night in drinking and debauchery.

† Balthazar himself was more concerned in this public rejoicing than any other, and gave a magnificent entertainment to the chief officers of the kingdom, and the ladies of the court. In the heat of his wine he ordered the gold and silver vessels, which had been taken from the temple of Jerusalem, to

* Isa. xiv. 21, 22.

† Dan. v. 1—29.

be brought out ; and, as an insult upon the God of Israel, he, his whole court, and all his concubines, drank out of those sacred vessels. God, who was provoked at such insolence and impiety, in the very action made him sensible who it was that he affronted, by a sudden apparition of an hand writing certain characters upon the wall. The king, terribly surprised and frightened at this vision, immediately sent for all his wise men, his diviners, and astrologers, that they might read the writing to him, and explain the meaning of it. But they all came in vain, not one of them being able to expound the matter, or even to read the characters *. It is probably in relation to this occurrence that Isaiah, after having foretold to Babylon, that she shall be overwhelmed with calamities that she did not expect, adds, “ Stand now with thine enchantments, and with the multitude of thy forceries. Let now the astrologers, the star-gazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee,” Isa. xlvii. 12, 13. The queen-mother, Nitocris, a princess of great merit, coming, upon the noise of this prodigy, into the banquetting-room, endeavoured to compose the spirit of the king; her son, advising him to send for Daniel, with whose abilities in such matters she was well acquainted, and whom she had always employed in the government of the state.

Daniel was therefore immediately sent for, and spoke to the king with a freedom and liberty becoming a prophet. He put him in mind of the dreadful manner in which God had punished the pride of his grandfather Nebuchadnezzar, and the crying † abuse he made of his power, when he acknowledged no law but his own will, and thought himself master to exalt and to abase, to inflict destruction and death wheresoever he would, only because such was his will and pleasure. “ † And thou his son,” says he to the king, “ hast not humbled thine heart, though thou knewest all this, but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine in them; and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know : and the God, in whose hand thy breath is, and

* The reason why they could not read this sentence was, that it was written in Hebrew letters, which are now called the Samaritan characters, and which the Babylonians did not understand.

† Whom he would he slew, and whom he would he kept alive, and whom he would he set up, and whom he would he put down. Dan. v. 19.

‡ Dan. v. 22—28.

“ whose are all thy ways, hast thou not glorified. Then was
 “ the part of the hand sent from him, and this writing was
 “ written. And this is the writing which was written, * MENE,
 “ MENE, TEKEL, † UPHARSIN. This is the interpretation of the
 “ thing : MENE, God hath numbered thy kingdom and finish-
 “ ed it ; TEKEL, thou art weighed in the balances, and art
 “ found wanting ; PERES, thy kingdom is divided, and given
 “ to the Medes and Persians.” This interpretation, one would
 think, should have enhanced the king’s trouble ; but some way
 or other they found means to dispel his fears, and make him
 easy ; probably upon a persuasion, that the calamity was not
 denounced as present or immediate, and that time might fur-
 nish them with expedients to avert it. This however is certain,
 that for fear of disturbing the general joy of the present festi-
 val, they put off the discussion of serious matters to another
 time, and sat down again to their mirth and liquor, and con-
 tinued their revellings to a very late hour.

‡ Cyrus, in the mean time, well informed of the confusion
 that was generally occasioned by this festival, both in the palace
 and the city, had posted a part of his troops on that side where
 the river entered into the city, and another part on that side
 where it went out, and had commanded them to enter the
 city that very night, by marching along the channel of the ri-
 ver, as soon as they found it fordable. Having given all ne-
 cessary orders, and exhorted his officers to follow him, by re-
 presenting to them, that he marched under the conduct of the
 gods ; in the evening he made them open the great receptacles,
 or ditches, on both sides of the town, above and below, that
 the water of the river might run into them. By this means
 the Euphrates was quickly emptied, and its channel became
 dry. Then the two fore-mentioned bodies of troops, accord-
 ing to their orders, went into the channel, the one commanded
 by Gobryas, and the other by Gadates, and advanced towards
 each other without meeting with any obstacle. The invisible
 guide, who had promised to open all the gates to Cyrus, made
 the general negligence and disorder of that riotous night serve
 to the leaving open of the gates of brass, which were made to
 shut up the descents from the keys to the river, and which alone,
 if they had not been left open, were sufficient to have defeated
 the whole enterprise. Thus did these two bodies of troops pe-
 netrate into the very heart of the city without any opposition,

* These three words signify number, weight, division.

‡ Or PERES.

† Cyrop. l. vii. p. 189—192.

and meeting together at the royal palace, according to their agreement, surpris'd the guards, and cut them to pieces. Some of the company that were within the palace opening the doors, to know what noise it was they heard without, the soldiers rushed in, and quickly made themselves matters of it. And meeting the king, who came up to them sword in hand, at the head of those who were in the way to succour him, they killed him, and put all those that attended him to the sword. The first thing the conquerors did afterwards, was to thank the gods for having at last punished that impious king. These words are Xenophon's, and are very remarkable, as they so perfectly agree with what the scriptures have recorded of the impious Balthazar.

* The taking of Babylon put an end to the Babylonian empire, after a duration of 210 years from the beginning of Nabuchodonosor's reign, who was the founder thereof. Thus was the power of that proud city abolished, just 50 years after she had destroyed the city of Jerusalem and her temple; and herein were accomplished these predictions, which the prophets Isaiah, Jeremiah, and Daniel had denounced against her, and of which we have already given a particular account. There is still one more, the most important, and the most incredible of them all, and yet the scripture has it set down in the strongest terms, and marked it out with the greatest exactness: a prediction literally fulfilled in all its points; the proof of which still actually subsists, is the most easy to be verified, and indeed of a nature not to be contested. What I mean is the prediction of so total and absolute a ruin of Babylon, that not the least remains or footsteps should be left of it. I think it may not be improper to give an account of the perfect accomplishment of this famous prophecy, before we proceed to speak of what followed the taking of Babylon.

SECTION III.

THE COMPLETION OF THE PROPHECY WHICH FORETOLD THE TOTAL RUIN AND DESTRUCTION OF BABYLON.

This prediction we find recorded in several of the prophets, but particularly in Isaiah, in the thirteenth chap. from the 19th to the 22d verses, and in the 23d and 24th verses of the sixteenth chap. It is already inserted at large, page 106, &c. It is there declared, that Babylon should be utterly destroyed,

as the criminal cities of Sodom and Gomorrah formerly were ; that she shall be no more inhabited ; that she shall never be rebuilt ; that the Arabs shall not so much as set up their tents there ; that neither herdsman or shepherd shall come thither even to rest his herd or his flock ; that it shall become a dwelling-place for the wild beasts, and a retreat for the birds of the night ; that the place where it stood shall be covered over with a marsh, or a fen, so that no mark or footstep shall be left to shew where Babylon had been. It is God himself who pronounced this sentence, and it is for the service of religion, to shew how exactly every article of it has been successively accomplished.

I. In the first place, Babylon ceased to be a royal city, the kings of Persia chusing to reside elsewhere. They delighted more in Shusan, Ecbatana, Persepolis, or any other place ; and did themselves destroy a good part of Babylon.

* II. We are informed by Strabo and Pliny, that the Macedonians, who succeeded the Persians, did not only neglect it, and forbear to make any embellishments, or even reparations in it, but that moreover they built † Seleucia in the neighbourhood, on purpose to draw away its inhabitants, and cause it to be deserted. Nothing can better explain what the prophet had foretold ; “ It shall not be inhabited.” Its own masters endeavour to depopulate it.

III. The new kings of Persia, who afterwards became masters of Babylon, completed the ruin of it, by building ‡ Ctesiphon, which carried away all the remainder of the inhabitants ; so that from the time the anathema was pronounced against that city, it seems as if those very persons, that ought to have protected her, were become her enemies ; as if they all had thought it their duty to reduce her to a state of solitude, by indirect means, though without using any violence ; that it might the more manifestly appear to be the hand of God, rather than the hand of man, which brought about her destruction.

* A. M 3880.

† Partem urbis Persæ diruerent, partem tempus consumpsit, et Macedonium negligentia ; maxime postquam Seleucus Nicator Seleuciam ad Tigrim condidit, stadiis tantum trecentis a Babylone distitam. Strab. l. xvi. p. 38.

In solitudinem rediit exhausta vicinitate Seleuciæ, ob id conditæ a Nictore intra nonagesimum (or quadragesimum) lapidem. Plin. l. vi. c. 26.

‡ Pro illa Seluciam et Ctesiphontem urbes Persarum inclytas fecerunt. S. Hieron. in cap. xiii. Isa.

IV. She

* IV. She was so totally forsaken, that nothing of her was left remaining but the walls : and to this condition was she reduced at the time when † Pausanias wrote his remarks upon Greece. *Illa autem Babylon, omnium quas unquam sol aspexit urbium maxima, jam præter muros nihil habet reliqui.* Paus. in Arcad. p. 509.

V. The kings of Persia, finding the place deserted, made a park of it, in which they kept wild beasts for hunting. Thus did it become, as the prophet had foretold, a dwelling-place for ravenous beasts, that are enemies to man ; or for timorous animals that flee before him. Instead of citizens, she was now inhabited by wild boars, leopards, bears, deer, and wild asses. Babylon was now the retreat of fierce, savage, deadly creatures, that hate the light, and delight in darkness. “ ‡ Wild beasts “ of the desert shall lie there, and dragons shall dwell in their “ pleasant palaces.”

§ St. Jerom has transmitted to us the following valuable remark, which he had from a Persian monk, that had himself seen what he related to him. *Didicimus a quodam fratre Elamita, qui de illis finibus egrediens, num Hierosolymis vitam exigit monachorum, venationes regias esse in Babylone, et omnis generis bestias murorum ejus ambitu tantum contineri.* In cap. Isa. xiii. 22.

VI. But it was still too much that the walls of Babylon were standing. At length they fell down in several places, and were never repaired. Various accidents destroyed the remainder. The animals which served for pleasure to the Persian kings, abandoned the place : serpents and scorpions remained, so that it became a dreadful place for persons that should have the curiosity to visit, or search after its antiquities. The Euphrates, that used to run through the city, having no longer a free channel, took its course another way, so that in || Theodoret's time there was but a very little stream of water left, which ran across the ruins, and not meeting with a descent, or free passage, necessarily degenerated into a marsh.

** In the time of Alexander the Great, the river had quitted its ordinary channel, by reason of the outlets and canals which Cyrus had made, and of which we have already given an ac-

* A. C. 96.
Adrian.

† He wrote in the reign of Antoninus, successor to
‡ Isa. xiii. 21, 22.

§ A. C. 400.

|| Euphrates quondam urbem ipsam mediam dividebat : nunc autem fluvius conversus est in aliam viam, et per rudera minimus aquarum meatus fluit. Theodor. in cap. I. Jerem. ver. 38, 39.

** Isa. xiv. 22.

count ; these outlets, being ill stopped up, had occasioned a great inundation in the country. Alexander designing to fix the seat of his empire at Babylon, projected the bringing back of the Euphrates into its natural and former channel, and had actually set his men to work. But the Almighty, who watched over the fulfilling of his prophecy, and who had declared he would destroy even to the very remains and footsteps of Babylon, * “ I will cut off from Babylon the name and remnant,” defeated this enterprise by the death of Alexander, which happened soon after. It is easy to comprehend how, after this, Babylon being neglected to such a degree as we have seen, its river was converted into an inaccessible pool, which covered the very place where that impious city had stood, as Isaiah had foretold : “ † I will make it pools of water.” And this was necessary, lest the place where Babylon had stood should be discovered hereafter by the course of the Euphrates.

VII. By means of all these changes, Babylon became an utter desert, and all the country round fell into the same state of desolation and horror ; so that the most able ‡ geographers at this day cannot determine the place where it stood. In this manner God’s prediction was literally fulfilled ; § “ I will make it a possession for the bittern, and pools of water ; and “ I will sweep it with the besom of destruction, saith the Lord of hosts.” I myself, saith the Lord, will examine with a jealous eye, to see if there be any remains of that city, which was an enemy to my name and to Jerusalem. I will thoroughly sweep the place where it stood, and will clear it so effectually, by defacing every footstep of the city, that no person shall be able to preserve the memory of the place chosen by Nimrod, and which I, who am the Lord, have abolished. “ I will sweep it with the besom of destruction, saith the Lord of hosts.”

VIII. God was not satisfied with causing all these alterations to be foretold, but, to give the greater assurance of their certainty, thought fit to seal the prediction of them by an oath. “ || The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass ; and as I have purposed, so shall it stand.” But if we should take this dreadful oath in its full latitude, we must not confine it either to Babylon, or to its inhabitants, or to the princes that reigned therein. The malediction relates to the whole world ; it is the general

* Isa. xiv. 22.

† Ibid. 23.

‡ Nunc omnino destructa, ita

ut vix ejus supersint rudera. Baudran.

§ Isa. xiv. 23.

|| Ibid. 24.

anathema

anathema pronounced against the wicked; it is the terrible decree, by which the two cities of Babylon and Jerusalem shall be separated for ever, and an eternal divorce be put between the good and wicked. The scriptures that have foretold it, shall subsist till the day of its execution. The sentence is written therein, and deposited, as it were, in the public archives of religion. "The Lord of hosts hath sworn, saying, Surely, "as I have thought, so shall it come to pass; and as I have "purposed, so shall it stand."

What I have said of this prophecy concerning Babylon is almost entirely taken out of an excellent treatise upon Isaiah, which is still in manuscript.

SECTION IV.

WHAT FOLLOWED UPON THE TAKING OF BABYLON.

Cyrus * entered the city after the manner we have described, put all to the sword that were found in the streets; then commanded the citizens to bring him all their arms, and afterwards to shut themselves up in their houses. The next morning, by break of day, the garrison, which kept the citadel, being apprised that the city was taken, and their king killed, surrendered themselves to Cyrus. Thus did this prince, almost without striking a blow, and without any resistance, find himself in peaceable possession of the strongest place in the world.

The first thing he did was, to thank the gods for the success they had given him: and then having assembled his principal officers, he publicly applauded their courage and prudence, their zeal and attachment to his person, and distributed rewards to his whole army. † After which he represented to them, that the only means of preserving what they had acquired was to persevere in their ancient virtue; that the proper end of victory was not to give themselves up to idleness and pleasure; that, after having conquered their enemies by force of arms, it would be shameful to suffer themselves to be overthrown by the allurements of pleasure; that, in order to maintain their ancient glory, it behoved them to keep up amongst the Persians at Babylon the same discipline they had observed in their own country, and, as a means thereto, take a particular care to give their children education. This, says he, will necessarily engage us daily to make further advancements in virtue, as it will oblige us to be diligent and careful in setting

* *Cyrop.* l. vii. p. 192.

† P 197, 200.

them good examples : nor will it be easy for them to be corrupted, when they shall neither hear nor see any thing amongst us, but what excites them to virtue, and shall be continually employed in honourable and laudable exercises.

* Cyrus committed the different parts and offices of his government to different persons, according to their various talents and qualifications : but the care of forming and appointing general officers, governors of provinces, ministers and ambassadors, he reserved to himself, looking upon that as the proper duty and employment of a king, upon which depended his glory, the success of his affairs, and the happiness and tranquillity of his kingdom. His great talent was, to study the particular character of men, in order to place every one in his proper sphere, to give them authority in proportion to their merit, to make their private advancement concur with the public good, and to make the whole machine of the state move in so regular a manner, that every part should have a dependence on, and mutually contribute to support each other ; and that the strength of one should not exert itself but for the benefit and advantage of the rest. Each person had his district, and his particular sphere of business, of which he gave an account to another above him, and he again to a third, and so on, till by these different degrees and regular subordination, the cognizance of affairs came to the king himself, who did not stand idle in the midst of all this motion, but was, as it were, the soul to the body of the state ; which by this means he governed with as much ease, as a father governs his private family.

† When he afterwards sent governors, called Satrapæ, into the provinces under his subjection, he would not suffer the particular governors of places, or the commanding officers of the troops, kept on foot for the security of the country, to depend upon those provincial governors, or to be subject to any one but himself ; that if any of the satrapæ, elated with his power or riches, made an ill use of his authority, there might be found witnesses and censors of his mal-administration within his own government : for there was nothing he so carefully avoided, as the trusting any one man with an absolute power, as knowing that a prince will quickly have reason to repent his having exalted one person so high, that all others are thereby abased and kept under.

Thus Cyrus established a wonderful order with respect to

* *Cyrop.* l. vii. p. 202.

† *P.* 229.

his military affairs, his treasury, and civil government. * In all the provinces he had persons of approved integrity, who gave him an account of every thing that passed. He made it his principal care to honour and reward all such as distinguished themselves by their merit, or were eminent in any respect whatever. He infinitely preferred clemency to martial courage, because the latter is often the cause of ruin and desolation to whole nations, whereas the former is always beneficent and useful. † He was sensible, that good laws contribute very much to the forming and preserving of good manners, but, in his opinion, the prince by his example was to be a living law to his people : ‡ nor did he think a man worthy to reign over others, unless he was more wise and virtuous than those he governed : § He was also persuaded, that the surest means for a prince to gain the respect of his courtiers, and of such as approached his person, was to have so much regard for them, as never to do or say any thing before them, contrary to the rules of decency and good manners.

|| Liberty he looked upon as a virtue truly royal, nor did he think there was any thing great or valuable in riches, but the pleasure of distributing them to others. ** “ I have prodigious riches,” says he to his courtiers, “ I own, and I am glad the world knows it ; but you may assure yourselves, they are as much yours as mine : For to what end should I heap up wealth ? For my own use, and to consume it myself ? That would be impossible, if I desired it. No : the chief end I aim at is to have it in my power to reward those who serve the public faithfully, and to succour and relieve those that will acquaint me with their necessities.”

†† Cræsus one day represented to him, that by continual giving he would at last make himself poor, whereas he might have amassed infinite treasures, and have been the richest prince in the world. “ And to what sum,” replied Cyrus, “ do you think those treasures might have amounted ?” Cræsus named a certain sum, which was immensely great. Cyrus thereupon ordered a little note to be writ to the lords of his court, in which it was signified to them, that he had occasion for money. Immediately a much larger sum was brought to him, than Cræsus had mentioned. “ Look here,” says Cyrus to him, “ here are my treasures ; the chests I keep my riches in, are the hearts and affections of my subjects.”

* Cyrop. l. viii. p. 209.

† P. 204.

‡ P. 205.

§ P. 204.

|| P. 209.

** P. 225.

†† P. 210.

But as much as he esteemed liberality, he still laid a greater stress upon kindness and condescension, affability and humanity, which are qualities still more engaging, and more apt to acquire the affection of a people, which is properly to reign. For a prince to be more generous than others in giving, when he is infinitely more rich than they, has nothing in it so surprising or extraordinary, as to descend in a manner from the throne, and to put himself upon a level with his subjects.

* But what Cyrus preferred to all other things, was the worship of the gods, and a respect for religion. Upon this therefore he thought himself obliged to bestow his first and principal care, as soon as he became more at leisure, and more master of his time, by the conquest of Babylon. He began by establishing a number of Magi, to sing daily a morning service of praise to the honour of the gods, and to offer sacrifices; which was always practised amongst them in succeeding ages.

The prince's disposition quickly became, as is usual, the prevailing disposition among his people; and his example became the rule of their conduct. The Persians, who saw that Cyrus's reign had been but one continued chain and series of prosperity and success, believed, that, by serving the gods as he did, they should be blessed with the like happiness and prosperity: besides they were sensible, that it was the surest way to please their prince, and to make their court to him successfully. Cyrus, on the other hand, was extremely glad to find them have such sentiments of religion, being convinced, that whosoever sincerely fears and worships God, will at the same time be faithful to his king, and preserve an inviolable attachment to his person, and to the welfare of the state. All this is excellent, but is only true and real in the true religion.

† Cyrus being resolved to settle his chief residence at Babylon, a powerful city, which could not be very well affected to him, thought it necessary to be more cautious, than he had been hitherto, in regard to the safety of his person. The most dangerous hours for princes within their palaces, and the most likely for treasonable attempts upon their lives, are those of bathing, eating, and sleeping. He determined therefore to suffer nobody to be near him at those times, but such persons on whose fidelity he could absolutely rely; and on this account he thought eunuchs preferable to all others; because, as they had neither wives, children, nor families, and besides were generally despised on account of the meanness of their birth, and the igno-

* Cyrop. l. viii. p. 204.

† Cyrop. l. vii. p. 196.

many of their condition, they were engaged by all sorts of reasons to an entire attachment to their master, on whose life their whole fortune depended, and on whose account alone it was that they were of any consideration. Cyrus therefore filled all the offices of his household with eunuchs; and as this had been the practice before his time, from thenceforth it became the general custom of all the eastern countries.

It is well known, that in after-times this usage prevailed also amongst the Roman emperors, with whom the eunuchs were the reigning all-powerful favourites; nor is it any wonder. It was very natural for the prince, after having confided his person to their care, and experienced their zeal, fidelity, and merit, to intrust them also with the management of affairs, and by degrees to give himself up to them. These expert courtiers knew how to improve those favourable moments, when sovereigns, delivered from the weight of their dignity, which is a burden to them, become men, and familiarize themselves with their officers. And by this policy having got possession of their master's mind and confidence, they came to be in great credit at court, to have the administration of public affairs, and the disposal of employments and honours, and to arrive themselves at the highest offices and dignities in the state.

* But the good emperors, such as Alexander Severus, had the eunuchs in abhorrence, looking upon them as creatures sold and attached only to their fortune, and enemies by principle to the public good; persons, whose whole view was to get possession of the prince's mind, to keep all persons of merit from him, to conceal affairs as much as possible from his knowledge, and to keep him shut up and imprisoned in a manner, within the narrow circle of three or four officers, who had an entire ascendant and dominion over him: *Claudentes principem suum, et agentes ante omnia ne quid sciat.*

† When Cyrus had given orders about every thing relating to the government, he resolved to shew himself publicly to his people, and to his new-conquered subjects, in a solemn august ceremony of religion, by marching in a pompous cavalcade to the places consecrated to the gods, in order to offer sacrifices to them. In this procession Cyrus thought fit to display all possible splendour and magnificence, to catch and dazzle the eyes of the people. This was the first time that prince ever aimed at procuring respect to himself, not only by the attractions of virtue, says the historian, but by such an external pomp,

* Lamprid. in vita Alex. Sever.

† Cyrop. l. viii. p. 213. 220.

as was proper to attract the multitude, and worked like a * charm or enchantment upon their imaginations. He ordered the superior officers of the Persians and allies to attend him, and gave each of them a suit of clothes after the Median fashion, that is to say, long garments, which hung down to the feet. These clothes were of various colours, all of the finest and brightest dye, and richly embroidered with gold and silver. Besides those that were for themselves, he gave them others, very splendid also, but less costly, to present to the subaltern officers. It was on this occasion the Persians first dressed themselves after the manner of the Medes, † and began to imitate them in colouring their eyes, to make them appear more lively, and in painting their faces, in order to beautify their complexions.

When the day appointed for the ceremony was come, the whole company assembled at the king's palace by break of day. Four thousand of the guards, drawn up four deep, placed themselves in front of the palace, and 2000 on the two sides of it ranged in the same order. The whole cavalry were also drawn out, the Persians on the right, and that of the allies on the left. The chariots of war were ranged half on one side, and half on the other. As soon as the palace gates were opened, a great number of bulls of exquisite beauty were led out by four and four: these were to be sacrificed to Jupiter and other gods, according to the ceremonies prescribed by the Magi. Next followed the horses, that were to be sacrificed to the sun. Immediately after them a white chariot, crowned with flowers, the pole of which was gilt: this was to be offered to Jupiter. Then came a second chariot of the same colour, adorned in the same manner, to be offered to the sun. After these followed a third, the horses of which were caparisoned with scarlet housings. Behind came the men, who carried the sacred fire in a large hearth. When all these were on their march, Cyrus himself began to appear upon his car, with his upright tiara upon his head, encircled with the royal diadem. His under-tunic was of purple mixed with white, which was a colour peculiar to kings. Over his other garments he wore a large purple cloak. His hands were uncovered. A little below him sat his master of the horse, who was of a comely stature, but not so tall as Cyrus, for which reason the stature of the latter appeared still more advantageously. As soon as the people perceived the

* Ἀλλὰ καὶ καταγοητεύειν ἔπειτα χρῆναι αὐτός.

† Cyrop. l. viii. p. 206.

prince, they all fell prostrate before him, and worshipped him ; whether it was, that certain persons appointed on purpose, and placed at proper distances, led others on by their example, or that people were moved to do it of their own accord, being struck with the appearance of so much pomp and magnificence, and with so many awful circumstances of majesty and splendor. The Persians never prostrated themselves in this manner before Cyrus, till on this occasion.

When Cyrus's chariot was come out of the palace, the 4000 guards began to march ; the other 2000 moved at the same time, and placed themselves on each side the chariot. The eunuchs, or great officers of the king's household, to the number of 300, richly clad, with javelins in their hands, and mounted upon stately horses, marched immediately after the chariot. After them followed 200 led horses of the king's stable, each of them having embroidered furniture and bits of gold. Next came the Persian cavalry, divided into four bodies, each consisting of 10,000 men ; then the Median horse, and after those the cavalry of the allies. The chariots of war, four in a breast, marched in the rear, and closed the procession.

When they came to the fields consecrated to the gods, they offered their sacrifices, first to Jupiter, and then to the sun. To the honour of the first were burnt bulls, and to the honour of the second horses. They likewise sacrificed some victims to the earth, according to the appointment of the Magi ; then to the demi-gods, the patrons and protectors of * Syria.

In order to recreate the people after this grave and solemn ceremony, Cyrus thought fit that it should conclude with games, and horse and chariot-races. The place where they were was large and spacious. He ordered a certain portion of it to be marked out, about the quantity of five † stadia, and proposed prizes for the victors of each nation, which were to encounter separately, and among themselves. He himself won the prize in the Persian horse-races, for nobody was so complete an horseman as he. The chariots run but two at a time, one against another.

This kind of racing continued a long time afterwards among the Persians, except only that it was not always attended with sacrifices. All the ceremonies being ended, they returned to the city in the same order.

‡ Some days after, Cyrus, to celebrate the victory he had

* Among the ancients, Syria is often put for Assyria.

† A little above half a mile.

‡ Cyrop. l. viii. p. 220—224.

obtained in the horse-races, gave a grand entertainment to all his chief officers, as well strangers as Medes and Persians. They had never yet seen any thing of the kind so sumptuous and magnificent. At the conclusion of the feast, he made every one a noble present ; so that they all went home with hearts overflowing with joy, admiration, and gratitude: and all-powerful as he was, master of all the east, and so many kingdoms, he did not think it descending from his majesty to conduct the whole company to the door of his apartment. Such were the manners and behaviour of those ancient times, when men understood how to unite great simplicity with the highest degree of human grandeur.

ARTICLE III.

THE HISTORY OF CYRUS, FROM THE TAKING OF BABYLON
TO THE TIME OF HIS DEATH.

Cyrus finding himself master of all the east, by the taking of Babylon, did not imitate the example of most other conquerors, who sully the glory of their victories by a voluptuous and effeminate life ; to which they fancy they may justly abandon themselves after their past toils, and the long course of hardships they have gone through. He thought it incumbent upon him to maintain his reputation by the same methods he had acquired it, that is, by a prudent conduct, by a laborious and active life, and a continual application to the duties of his high station.

SECTION I.

CYRUS TAKES A JOURNEY INTO PERSIA.—AT HIS RETURN FROM THENCE TO BABYLON, HE FORMS A PLAN OF GOVERNMENT FOR THE WHOLE EMPIRE.—DANIEL'S CREDIT AND POWER.

When Cyrus* judged he had sufficiently regulated his affairs at Babylon, he thought proper to take a journey into Persia. In his way thither he went through Media, to visit his uncle Cyaxares, to whom he carried very magnificent presents, telling him at the same time that he would find a noble palace at Babylon, all ready prepared for him, whenever he would please to go thither ; and that he was to look upon that city as his own. Indeed Cyrus, as long as his uncle lived, held the

* Cyrop. l. viii. p. 227.

empire only in co-partnership with him, though he had entirely conquered and acquired it by his own valour. Nay, so far did he carry his complaisance, that he let his uncle enjoy the first rank. * This is the Cyaxares who is called in scripture Darius the Mede; and we shall find, that under his reign, which lasted but two years, Daniel had several revelations. It appears, that Cyrus, when he returned from Persia, carried Cyaxares with him to Babylon.

When they were arrived there, they concerted together a scheme of government for the whole empire. † They divided it into 120 provinces. ‡ And that the prince's orders might be conveyed with the greater expedition, Cyrus caused post-houses to be erected at proper distances, where the expresses, that travelled day and night, found horses always ready, and by that means performed their journeys with incredible dispatch. § The government of these provinces was given to those persons who had assisted Cyrus most, and rendered him the greatest service in the war. || Over these governors were appointed three superintendants, who were always to reside at court, and to whom the governors were to give an account from time to time of every thing that passed in their respective provinces, and from whom they were to receive the prince's orders and instructions; so that these three principal ministers had the superintendency over, and the chief administration of the great affairs of the whole empire. Of these three Daniel was made the chief. He highly deserved such a preference, not only on account of his great wisdom, which was celebrated through all the east, and had appeared in a distinguished manner at Balthazar's feast, but likewise on account of his great age, and consummate experience. For at that time it was full 67 years, from the fourth of Nabuchodonosor, that he had been employed as prime minister of the kings of Babylon.

** As this distinction made him the second person in the empire, and placed him immediately under the king, the other courtiers conceived so great a jealousy of him, that they conspired to destroy him. As there was no hold to be taken of him, unless it were on account of the law of his God, to which they knew him inviolably attached, they obtained an edict from Darius, whereby all persons were forbidden to ask any thing whatsoever, for the space of thirty days, either of any

* A. M. 3466. Ant. J. C. 538.

† Cyrop. l. viii. p. 232.

§ Dan. vi. 2, 3.

† Dan. vi. 1.

§ Ibid. p. 230.

** Ibid. 2—27.

god, or any man, save of the king; and that upon pain of being cast into the den of lions. Now, as Daniel was saying his usual prayers, with his face turned towards Jerusalem, he was surprised, accused, and cast into the den of lions. But being miraculously preserved, and coming out safe and unhurt, his accusers were thrown in, and immediately devoured by those animals. This event still augmented Daniel's credit and reputation.

* Towards the end of the same year, which was reckoned the first of Darius the Mede, Daniel, knowing by the computation he made, that the 70 years of Judah's captivity, determined by the prophet Jeremiah, were drawing towards an end, he prayed earnestly to God, that he would remember his people, rebuild Jerusalem; and look with an eye of mercy upon his holy city, and the sanctuary he had placed therein. Upon which the angel Gabriel assured him in a vision, not only of the deliverance of the Jews from their temporal captivity, but likewise of another deliverance much more considerable, namely, a deliverance from the bondage of sin and Satan, which God would procure to his church, and which was to be accomplished at the end of 70 weeks, that were to pass from the time the order should be given for the rebuilding of Jerusalem, that is, after the space of 490 years. For taking each day for a year, according to the language sometimes used in holy scripture, those 70 weeks of years make up exactly 490 years.

† Cyrus, upon his return to Babylon, had given orders for all his forces to join him there. On the general review made of them, he found they consisted of 120,000 horse, of 2000 chariots armed with scythes, and 600,000 foot. When he had furnished the garrisons with as many of them as were necessary for the defence of the several parts of the empire, he marched with the remainder into Syria, where he regulated the affairs of that province, and then subdued all those countries, as far as the Red Sea, and the confines of Æthiopia.

It was probably in this interval of time, that Daniel was cast into the den of lions, and miraculously delivered from them, as we have just now related.

Perhaps in the same interval also were those famous pieces of gold coined, which are called Darics, from the name of Darius the Mede, which for their fineness and beauty were for several ages preferred to all other money throughout the whole east.

* Dan. xi. 1—27.

† Cyrop. l. viii. p. 233.

SECTION II.

THE BEGINNING OF THE UNITED EMPIRE OF THE PERSIANS AND MEDES.—THE FAMOUS EDICT OF CYRUS.—DANIEL'S PROPHECIES.

Here, properly speaking; begins the empire of the Persians, and Medes, united under one and the same authority. This empire, from Cyrus, the first king and founder of it, to Darius Codomanus, who was vanquished by Alexander the Great, lasted for the space of 206 years, namely, from the year of the world 3468 to the year 3674. But in this volume I propose, to speak only of the three first kings; and little remains to be said of the founder of this new empire.

* CYRUS. Cyaxares dying at the end of two years, and Cambyfes likewise ending his days in Persia, Cyrus returned to Babylon, and took upon him the government of the empire.

† The years of Cyrus's reign are computed differently. Some make it 30 years, beginning from his first setting out from Persia, at the head of an army, to succour his uncle Cyaxares: others make the duration of it to be but seven years, because they date it only from the time, when, by the death of Cyaxares and Cambyfes, he became sole monarch of the whole empire.

In the first of these seven years precisely expired the 70th year of the Babylonish captivity, when Cyrus published the famous edict †, whereby the Jews were permitted to return to Jerusalem. There is no question but this edict was obtained by the care and solicitations of Daniel, who was in great credit and authority at court. That he might the more effectually induce the king to grant him this request, he showed him undoubtedly the prophecies of Isaiah, wherein, above 200 years before his birth, he was marked out by name, as a prince appointed by God, to be a great conqueror, and to reduce a multitude of nations under his dominion; and at the same time to be the deliverer of the captive Jews, by the ordering their temple to be rebuilt, and Jerusalem and Judea to be repossessed by their ancient inhabitants. I think it may not be improper in this place to insert that edict at length, which is certainly the most glorious circumstance of the life of Cyrus, and for which it may be presumed God had endowed him with so many heroic virtues, and blest him with such an uninterrupted series of victories and successes.

* A. M. 3468. Ant. J. C. 536.

† Isa. xlv. & xlv.

† Cic. l. i. de Div. n. 46.

“ * In the first year of Cyrus, king of the Persians, that the
 “ word of the Lord might be accomplished, that he had pro-
 “ mised by the mouth of Jeremy, the Lord raised up the spirit
 “ of Cyrus king of the Persians; and he made proclamation
 “ through all his kingdom, and also by writing, saying, Thus
 “ saith Cyrus, king of the Persians, the Lord of Israel, the
 “ Most High Lord, hath made me king of the whole world,
 “ and commanded me to build him a house at Jerusalem in
 “ Jewry. If therefore there be any of you that are of his peo-
 “ ple, let the Lord, even his Lord, be with him, and let him
 “ go up to Jerusalem that is in Judea, and build the house of
 “ the Lord of Israel; for he is the Lord that dwelleth in Jeru-
 “ salem. Whosoever then dwell in the places about, let him
 “ help him, those, I say, that are his neighbours, with gold
 “ and silver; with gifts, with horses, and with cattle, and
 “ other things, which have been set forth by vow for the temple
 “ of the Lord at Jerusalem.”

Cyrus restored at the same time to the Jews all the vessels of the temple of the Lord, which Nabuchodonosor had brought from Jerusalem, and placed in the temple of his god Baal. Shortly after the Jews departed, under the conduct of Zorobabel, to return to their own country.

† The Samaritans, who had formerly been the declared enemies of the Jews, did all they possibly could to hinder the building of the temple; and though they could not alter Cyrus's decree, yet they prevailed by bribes and under-hand dealings with the ministers and other officers concerned therein, to obstruct the execution of it; so that for several years the building went on very slowly.

‡ It seems to have been out of grief to see the execution of this decree so long retarded, that in the third year of Cyrus, in the first month of that year, Daniel gave himself up to mourning and fasting for three weeks together. He was then near the river Tigris in Persia. When this time of fasting was ended, he saw the vision concerning the succession of the kings of Persia, the empire of the Macedonians, and the conquests of the Romans. This revelation is related in the tenth, eleventh, and twelfth chapters of the prophecies of Daniel, of which I shall soon speak.

§ By what we find in the conclusion of the last chapter, we

* 1 Esdras ii 1—7.

† Ibid. iv. 1—5.

‡ A. M. 3470. Ant.

J. C. 534. Dan. x. 1—3.

§ But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days. Dan. xii. 23.

have reason to conjecture, that he died soon after ; and indeed his great age makes it unlikely that he could live much longer ; for at this time he must have been at least 85 years of age, if we suppose him to have been twelve when he was carried to Babylon with the other captives. From that early age he had given proofs of something more than human wisdom, in the judgment of Susannah. He was ever afterwards very much considered by all the princes who reigned at Babylon, and was always employed by them with distinction in the administration of their affairs.

Daniel's wisdom did not only reach to things divine and political, but also to arts and sciences, and particularly to that of architecture. * Josephus speaks of a famous edifice built by him at Susa †, in the manner of a castle, which he says still subsisted in his time, and finished with such wonderful art, that it then seemed as fresh and beautiful, as if it had been but newly built. Within this palace, the Persian and Parthian kings were usually buried ; and for the sake of the founder, the keeping of it was committed to one of the Jewish nation, even to his time. It was a common tradition in those parts for many ages, that Daniel died in that city ‡, and there they show his monument even to this day. It is certain, that he used to go thither from time to time, and he himself tells us, that “ he did the king's “ business there §,” that is, was governor for the king of Babylon.

REFLECTIONS UPON DANIEL'S PROPHECIES.

I have hitherto deferred making any reflections upon the prophecies of Daniel, which certainly to any reasonable mind are a very convincing proof of the truth of our religion. || I shall not dwell upon that which personally related to Nebuchadnezzar, and foretold in what manner, for the punishment of his pride, he should be reduced to the condition of the beasts of the field ; and, after a certain number of years, restored again to his understanding and to his throne. It is well known, the thing happened exactly according to Daniel's prediction : the king himself relates it in a declaration, addressed to all people and nations of his empire. Was it possible for Daniel to ascribe such a manifesto or proclamation to Nebuchadnezzar, if

* Antiq. l. x. cap. 12.

† So it ought to be read, according to St. Jerom, who relates the same fact ; Com. in Dan. viii. 2. and not Ecbatana, as it is now read in the text of Josephus.

‡ Now called Tustez.

§ Dan. viii. 27.

|| Dan. iiiv.

it had not been genuine ; to speak of it, as a thing sent into all the provinces, if nobody had seen it ; and in the midst of Babylon, that was full of Jews and Gentiles, to publish an attestation of so important a matter, and so injurious to the king, and of which the falsehood must have been notorious to all the world ?

I shall content myself with representing very briefly, and under one and the same point of view, the prophecies of Daniel, which signify the succession of four great empires, and which for that reason have an essential and necessary relation to the subject-matter of this work, which is only the history of those very empires.

* The first of these prophecies was occasioned by the dream Nebuchadnezzar had, of an image composed of different metals, gold, silver, brass, and iron ; which image was broken in pieces, and beat as small as dust, by a little stone from the mountain, which afterwards became itself a mountain of extraordinary height and magnitude. This dream I have already spoken of at large †.

About 50 years after ‡, the same Daniel saw another vision, very like that which I have just been speaking of : this was the vision of the four large beasts, which came out of the sea. The first was like a lion, and had eagle's wings ; the second was like a bear ; the third was like a leopard, which had four heads ; the fourth and last, still more strong and terrible than the other, had great iron teeth ; it devoured and brake in pieces, and stamped the residue with its feet. From the midst of the ten horns, which this beast had, there came up a little one, which had eyes like those of a man, and a mouth speaking great things, and this horn became greater than the other : the same horn made war with the saints, and prevailed against them, until the Ancient of days, that is, the everlasting God, came, and sitting upon his throne, surrounded with a thousand millions of angels, pronounced an irreversible judgment upon the four beasts, whose time and duration he had determined, and gave the Son of man power over all the nations, and all the tribes, an everlasting power and dominion which shall not pass away, and a kingdom which shall not be destroyed.

It is generally agreed, that these two visions, the one of the image composed of different metals, the other of the four beasts that came out of the sea, signified so many different monarchies,

* Dan. ii.

† Page 32.

‡ This was the first year of Balthasar, king of Babylon. Dan. viii.

which

which were to succeed one another, were to be successively destroyed by each other, and were all to give place to the eternal empire of Jesus Christ, for whom alone they had subsisted. It is also agreed, that these four monarchies were those of the Babylonians, of the Persians and Medes united, of the Macedonians, and the * Romans. This is plainly demonstrated by the very order of their succession. But where did Daniel see this succession and this order? Who could reveal the changes of empires to him, but he who only is the master of times and monarchies, who has determined every thing by his own decrees, and who by a supernatural revelation imparts the knowledge of them to whom he pleases †?

‡ In the following chapter this prophet still speaks with greater clearness and precision; for after having represented the Persian and Macedonian monarchies under the figure of two beasts, he thus expounds his meaning in the plainest manner: The ram, which hath two unequal horns, represents the king of the Medes and Persians; the goat, which overthrows and tramples him under his feet, is the king of the Grecians; and the great horn, which that animal has between his eyes, represents the first king and founder of that monarchy. How did Daniel see, that the Persian empire should be composed of two different nations, Medes and Persians; and that this empire should be destroyed by the power of the Grecians? How did he foresee the rapidity of Alexander's conquests, which he so aptly describes, by saying, that "he touched not the ground?" How did he learn, that Alexander should not have any successor equal to himself, and that the first monarch of the Grecian empire should be likewise the most powerful? § By what other light than that of divine revelation could he discover, that Alexander would have no son to succeed him; that his empire would be dismembered and divided into four principal kingdoms; and his successors would be of his nation, but not of his blood; and that out of the ruins of a monarchy so suddenly

* Some interpreters, instead of the Romans, put the Kings of Syria and Egypt, Alexander's successors.

† He changeth the times and the seasons; he removeth and setteth up kings. He revealeth the deep and secret things; and the light dwelleth with him. Dan. ii. 21, 22.

‡ Dan. viii.

§ And a mighty king shall stand up, that shall rule with great dominion: and his kingdom shall be divided towards the four winds of heaven, and not to his posterity, nor according to his dominion, which he ruled. Dan. xi. 3, 4. Four kingdoms shall stand up out of the nation, but not in his power. Dan. viii. 22.

formed, several states would be established, of which some would be in the east, others in the west, some in the south, and others in the north?

The particulars of the facts foretold in the remainder of the eighth, and in the eleventh chapter, are no less astonishing. How could Daniel, in Cyrus's reign*, foretel, that the fourth of Cyrus's successors † should gather together all his forces, to attack the Grecian states? How could this prophet, who lived so long before the times of the Maccabees, particularly describe all the persecutions which Antiochus would bring upon the Jews; the manner of his abolishing the sacrifices, which were daily offered in the temple of Jerusalem; the profanation of that holy place, by setting up an idol therein; and the vengeance which God would inflict on him for it? ‡ How could he, in the first year of the Persian empire, foretel the wars, which Alexander's successors would make in the kingdoms of Syria and Egypt, their mutual invasions of one another's territories, their insincerity in their treaties, and their marriage-alliances, which would only be made to cloak their fraudulent and perfidious designs?

I leave to the intelligent and curious reader to draw the conclusion, which naturally results from these predictions of Daniel; for they are so clear and express, that Porphyry §, a professed enemy of the Christian religion, could find no other way of disputing the divine original of them, but by pretending, that they were writ after the events, and rather a narration of things past, than a prediction of things to come.

Before I conclude this article of Daniel's prophecies, I must desire the reader to remark, what an opposition the Holy Ghost has put between the empires of the world and the kingdom of Jesus Christ. In the former, every thing appears great, splendid, and magnificent. Strength, power, glory, and majesty seem to be their natural attendants. In them we easily discern those great warriors, those famous conquerors, those thunderbolts of war, who spread terror every-where, and whom nothing could withstand. But then they are represented as wild beasts, as bears, lions, and leopards, whose sole attribute is to tear in pieces, to devour, and to destroy. What an image and picture is this of conquerors! How admirably does it instruct

* Behold, there shall stand up yet three kings in Persia, and the fourth shall be far richer than they all; and by his strength through his riches he shall stir up all against the realm of Grecia. Dan. xi. 2.

† Xerxes. ‡ Dan. xi. 5—45.

§ S. Hieron. in *proem.* ad

Com. in Dan.

us to lessen the ideas we are apt to form, as well of empires, as their founders, or governors!

In the empire of Jesus Christ it is quite otherwise. Let us consider its origin and first rise, or carefully examine its progress and growth at all times, and we shall find, that weakness and meanness (if I may be allowed to say so) have always outwardly been one of its true characteristics. It is the leaven, the grain of mustard-seed, the little stone cut out of the mountain. And yet in reality there is no true greatness but in this empire. The eternal Word is the founder and the king thereof. All the thrones of the earth come to pay homage to his, and to bow themselves before him. The end of his reign is the salvation of mankind; it is to make them eternally happy, and to form to himself a nation of saints and just persons, who are all of them so many kings and conquerors. It is for their sakes only, that the whole world doth subsist; and when the number of them shall be complete, “*Then,” says St. Paul, “cometh the end and consummation of all things, when Jesus Christ shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power.”

Can a writer who sees in the prophecies of Daniel that the several empires of the world, after having subsisted the time determined for them by the sovereign disposer of kingdoms, do all terminate and centre in the empire of Jesus Christ: can a writer, I say, amidst all these profane objects, forbear turning his eyes now and then towards that great and divine one, and not have it always in view, at least at a distance, as the end and consummation of all others?

SECTION III.

THE LAST YEARS OF CYRUS.—THE DEATH OF THAT PRINCE.

Let us return to Cyrus†. Being equally beloved by his own natural subjects, and by those of the conquered nations, he peaceably enjoyed the fruits of his labours and victories. His empire was bounded on the east by the river Indus, on the north by the Caspian and Euxine seas, on the west by the Ægean sea, and on the south by Ethiopia and the sea of Arabia. He established his residence in the midst of all these countries, spending generally seven months of the year at Babylon in the winter season, because of the warmth of that climate;

* 1 Cor. xv. 24.

† Cyrop. l. viii. p. 233, &c.

three months at Susa in the spring time, and two months at Ecbatana, during the heat of the summer.

Seven years being spent in this state of tranquillity, Cyrus returned into Persia, which was the seventh time from his accession to the whole monarchy : and this shows, that he used to go regularly into Persia once a-year. Cambyfes had been now dead for some time, and Cyrus himself was grown pretty old, being at this time about 70 years of age, 30 of which had passed since his being first made general of the Persian forces, nine from the taking of Babylon, and seven from his beginning to reign alone after the death of Cyaxares.

To the very last he * enjoyed a vigorous state of health, which was the fruit of his sober and temperate life. And as they, who give themselves up to drunkenness and debauchery, often feel all the infirmities of age, even whilst they are young ; Cyrus, on the contrary, in a very advanced age, enjoyed all the vigour and advantages of youth.

When he perceived the time of his death to draw nigh, he ordered his children, and the chief officers of his state, to be assembled about him ; and, after having thanked the gods for all their favours towards him through the course of his life, and implored the like protection for his children, his country, and his friends, he declared his eldest son, Cambyfes, his successor, and left the other, whose name was Tanaoxares, several very considerable governments. He gave them both excellent instructions, by representing to them, that the main strength and support of the throne was neither the vast extent of countries, nor the number of forces, nor immense riches ; but a due respect for the gods, a good understanding between brethren, and the art of acquiring and preserving true and faithful friends. “ I “ conjure you therefore,” said he, “ my dear children, in the “ name of the gods, to respect and love one another, if you “ would retain any desire to please me for the future. For I “ do not think you will esteem me to be no longer any thing, “ because you will not see me after my death. You never saw “ my soul to this instant : you must have known however by its “ actions that it really existed. Do you believe, that honours “ would be still paid to those whose bodies are now but ashes, “ if their souls had no longer any being or power ? No, no, my

* Cyrus quidem apud Xenophontem eo sermone, quem moriens habuit, cum admodum senex esset, negat se unquam sensisse senectutem suam, imbecillioram factam, quam adolescentia fuisset. Cic. de Senect. n. 30.

“ sons ; I could never imagine, that the soul only lived whilst in
 “ a mortal body, and died when separated from it. But if I
 “ mistake, and nothing of me shall remain after death, at least
 “ fear the gods, who never die, who see all things, and whose
 “ power is infinite. Fear them, and let that fear prevent you
 “ from ever doing, or deliberating to do, any thing contrary to
 “ religion and justice. Next to them fear mankind, and the
 “ the ages to come. The gods have not buried you in obscu-
 “ rity, but have exposed you upon this great theatre to the view
 “ of the whole universe. If your actions are guiltless and up-
 “ right, be assured they will augment your glory and power.
 “ For my body, my sons, when life has forsook it, inclose it in
 “ neither gold nor silver, nor any other matter whatsoever.
 “ RESTORE IT IMMEDIATELY TO THE EARTH. Can it be
 “ more happy than in being blended, and in a manner incorpo-
 “ rated with the common benefactress, and common mother of
 “ human kind ?” After having given his hand to be kissed by
 all that were present, finding himself at the point of death, he
 added these last words : “ Adieu, dear children ; may your
 “ lives be happy ; carry my last remembrance to your mother.
 “ And for you, my faithful friends, as well absent as present,
 “ receive this last farewell, and may you live in peace.” After
 having said this, he covered his face, and died equally lamented
 by all his people.

* The order given by Cyrus to RESTORE HIS BODY TO THE
 EARTH, is, in my opinion, very remarkable. He would have
 thought it disgraced and injured, if inclosed in gold or silver.
 RESTORE IT TO THE EARTH, says he. Where did that prince
 learn, that it was from thence it derived its original ? Behold
 one of those precious traces of tradition as old as the world.
 Cyrus, after having done good to his subjects during his whole
 life, demands to be incorporated with the earth, that benefact-
 ress of the human race, to perpetuate that good, in some mea-
 sure, even after his death.

CHARACTER AND PRAISE OF CYRUS.

Cyrus may be justly considered, as the wisest conqueror, and
 the most accomplished prince to be found in profane history.
 He was possessed of all the qualities requisite to form a great
 man ; wisdom, moderation, courage, magnanimity, noble sen-
 timents, a wonderful ability in managing men’s tempers and
 gaining their affections, a thorough knowledge of all the parts
 of the military art as far as that age had carried it, a vast extent

* A. M. 3475. Ant. J. C. 529.

of genius and capacity for forming, and an equal steadiness and prudence for executing the greatest projects.

It is very common for those heroes, who shine in the field, and make a great figure in the time of action, to make but a very poor one upon other occasions, and in matters of a different nature. We are astonished when we see them alone and without their armies, to find what a difference there is between a general and a great man; to see what low sentiments and mean things they are capable of in private life; how they are influenced by jealousy, and governed by interest; how disagreeable and odious they render themselves by their haughty deportment and arrogance, which they think necessary to preserve their authority, and which only serve to make them hated and despised.

Cyrus had none of these defects. He appeared always the same, that is, always great, even in the most indifferent matters. Being assured of his greatness, of which real merit was the foundation and support, he thought of nothing more than to render himself affable, and easy of access: and whatever he seemed to lose by this condescending, humble demeanour, was abundantly compensated by the cordial affection, and sincere respect it procured him from his people.

Never was any prince a greater master of the art of insinuation, so necessary for those that govern, and yet so little understood or practised. He knew perfectly what advantages may result from a single word rightly timed, from an obliging carriage, from a command tempered with reason, from a little praise in granting a favour, and from softening a refusal with expressions of concern and good-will. His history abounds with beauties of this kind.

He was rich in a sort of wealth which most sovereigns want, who are possessed of every thing but faithful friends, and whose indigence in that particular is concealed by the splendor and affluence with which they are surrounded: *Cyrus was beloved, because he himself had a love for others: for has a man any friends, or does he deserve to have any, when he himself is void of friendship? Nothing affects us more, than to see in Xenophon, the manner in which Cyrus lived and conversed with his friends, always preserving as much dignity, as was requisite to keep up a due decorum, and yet infinitely removed from that ill-judged haughtiness, which deprives the great of the most innocent and agreeable pleasure in life, that of convers-

* Habes amicos, quia amicus ipse es. Paneg. Trojan.

ing freely and sociably with persons of merit, though of an inferior station.

The use he made of his friends may serve as a perfect model to all persons in authority. * His friends had received from him not only the liberty, but an express command to tell him whatever they thought. And though he was much superior to all his officers in understanding, yet he never undertook anything, without asking their advice: and whatever was to be done, whether it was to reform any thing in the government, to make changes in the army, or to form a new enterprise, he would always have every man speak his sentiments, and would often make use of them to correct his own: so different was he from the person mentioned by Tacitus, † who thought it a sufficient reason for objecting to the most excellent project or advice, that it did not proceed from himself: *consilii, quamvis egregii, quod ipse non afferret, inimicus.*

‡ Cicero observes, that during the whole time of Cyrus's government he was never heard to speak one rough or angry word: *Cujus summo in imperio nemo unquam verbum ullum asperius audit.* What a great encomium for a prince is comprehended in that short sentence? Cyrus must have been a very great master of himself, to be able, in the midst of so much agitation; and in spite of all the intoxicating effects of sovereign power, always to preserve his mind in such a state of calmness and composure, that no crosses, disappointment, or unforeseen accidents should ever ruffle its tranquillity, or provoke him to utter any harsh or offensive expression.

But, what was still greater in him, and more truly royal than all this, was his steadfast persuasion, that all his labours and endeavours ought to tend to the happiness of his people; and that it was not by the splendor of riches, by pompous equipages, luxurious living, or a magnificent table, that a king ought to distinguish himself from his subjects, but by a superiority of merit in every kind, and particularly by a constant indefatigable care and vigilance to promote their interests, and secure the public welfare and tranquillity. He said himself one day, as he was discoursing with his courtiers upon the duties of a king, that a prince ought to consider himself as a shepherd || (the image under which both sacred and profane antiquity represented good kings), and that he ought to have

* Plat. l. iii. de Leg. p. 694.

† Hist. l. i. c. 26.

‡ Lib. i. Epist. 7. ad Q. fratrem.

§ Cyrop. l. i. p. 27.

|| “Thou shalt feed my people,” said God to David. 2 Sam. v. 2. *Ποιέεις λαόν*, Homer, in many places.

the same vigilance, care and goodness. "It is his duty," says he, "to watch, that his people may live in safety and quiet ; " to charge himself with anxieties and cares, that they may be " exempt from them ; to chuse whatever is salutary for them, " and remove what is hurtful and prejudicial ; to place his " light in seeing them increase and multiply, and valiantly ex- " pose his own person in their defence and protection. This," says he, " is the natural idea, and the just image of a good " king. It is reasonable at the same time, that his subjects " should render him all the service he stands in need of ; but " it is still more reasonable, that he should labour to make them " happy ; because it is for that very end that he is their king, " as much as it is the end and office of a shepherd to take care " of his flock."

Indeed, to be the commonwealth's guardian, and to be king ; to be for the people, and to be their sovereign, is but one and the same thing. A man is born for others, when he is born to govern, because the reason and end of governing others is only to be useful and serviceable to them. The very basis and foundation of the condition of princes is not to be for themselves ; the very character of their greatness is, that they are consecrated to the public good. They may properly be considered as light, which is placed on high only to diffuse and shed its beams on every thing below. Are such sentiments as these any disparagement to the dignity of the regal state ?

It was by the concurrence of all these virtues that Cyrus founded such an extensive empire in so short a time ; that he peaceably enjoyed the fruits of his conquests for several years ; that he made himself so much esteemed and beloved, not only by his own natural subjects, but by all the nations he had conquered ; that after his death he was universally regretted as the common father of all the people.

We ought not for our parts to be surprised, that Cyrus was so accomplished in every virtue (it will easily be understood, that I speak only of pagan virtues), because we know it was God himself, who had formed him to be the instrument and agent of his gracious designs towards his peculiar people.

When I say that God himself had formed this prince, I do not mean that he did it by any sensible miracle, or that he immediately made him such as we admire him in the accounts we have of him in history. God gave him a happy genius, and implanted in his mind the seeds of all the noblest qualities, disposing his heart at the same time to aspire after the most excellent and sublime virtues. But above all he took care, that
this

this happy genius should be cultivated by a good education; and by that means be prepared for the great designs for which he intended him. We may venture to say, without fear of being mistaken, that the greatest excellencies in Cyrus were owing to his education; where the confounding him, in some sort, with the rest of his subjects, and the keeping him under the same subjection to the authority of his teachers, served to eradicate that pride, which is so natural to princes, taught him to hearken to advice, and to obey before he came to command; inured him to hardship and toil; accustomed him to temperance and sobriety; and, in a word, rendered him such as we have seen him throughout his whole conduct, gentle, modest, affable, obliging, compassionate; an enemy to all luxury and pride, and still more so to flattery.

It must be confessed, that such a prince is one of the most precious and valuable gifts that heaven can make to mortal men. The infidels themselves have acknowledged this truth; nor has the darkness of their false religion been able to hide these two remarkable truths from their observation, that all good kings are the gift of God, and that such a gift includes many others; for nothing can be so excellent as that which bears the most perfect resemblance to the Deity; and the noblest image of the Deity is a just, moderate, chaste, and virtuous prince, who reigns with no other view, than to establish the reign of justice and virtue. This is the portraiture which Pliny has left us of Trajan, and which has a great resemblance with that of Cyrus. * *Nullum est præstabilius et pulchrum Dei munus erga mortales, quam castus, et sanctus, et Deo simillimus princeps.*

When I narrowly examine this hero's life, methinks there seems to have been one circumstance wanting to his glory, which would have enhanced it exceedingly; I mean that of having struggled under some grievous calamity for some time, and of having his virtue tried by some sudden turn of fortune. I know indeed, that the emperor Galba, when he adopted Piso, told him that the stings of prosperity were infinitely sharper than those of adversity; and that the former put the soul to a much severer trial than the latter: † *Fortunam adhuc tantum adversam tulisti; secundæ res acrioribus stimulis explorant animos.* And the reason he gives, is, that when misfortunes come with their whole weight upon a man's soul, she exerts herself, and summons all her strength to bear up the burden; whereas prof-

* Paneg. Taj.

† Hist. l. i. c. 15.

perity, attacking the mind secretly or insensibly, leaves it all its weakness, and insinuates a poison into it, by so much the more dangerous, as it is the more subtle. *Quia miseria tolerantur, felicitate corrumpimur.*

However, it must be owned that adversity, when supported with nobleness and dignity, and surmounted by an invincible patience, adds a great lustre to a prince's glory, and gives him occasion to display many fine qualities and virtues, which would have been concealed in the bosom of prosperity; as a greatness of mind independent of every thing without; an unshaken constancy, proof against the severest strokes of fortune; an intrepidity of soul animated at the sight of danger; a fruitfulness in expedients, improving even from crosses and disappointments; a presence of mind, which views, and provides against every thing; and, lastly, a firmness of soul, that not only suffices to support itself, but is capable of supporting others.

* Cyrus wanted this kind of glory. He himself informs us, that during the whole course of his life, which was pretty long, the happiness of it was never interrupted by any unfortunate accident; and that in all his designs the success had answered his utmost expectation. But he acquaints us at the same time with another thing almost incredible, and which was the source of all that moderation and evenness of temper so conspicuous in him, and for which he can never be sufficiently admired; namely, that, in the midst of his uninterrupted prosperity, he still preserved in his heart a sacred fear, proceeding from the changes and misfortunes that might happen: and this prudent fear was not only a † preservative against insolence, but even against intemperate joy.

There remains one point more to be examined, with regard to this prince's reputation and character; I mean the nature of his victories and conquests, upon which I shall touch but lightly. If these were founded only upon ambition, injustice, and violence, Cyrus would be so far from meriting the praises bestowed upon him, that he would deserve to be ranked among those famous robbers of the universe, those public enemies to mankind, ‡ who acknowledged no right but that of force; who looked upon the common rules of justice as laws which only private persons were obliged to observe, and derogatory

* Cyrop. l. viii. p. 234.

† Οὐκ εἶτα μέγα φρονεῖν, ἔδ' εὐφραίνεσθαι ἐμπειλαμένως.

‡ Id in summa fortuna æquius quod validius. Et sua retinere privata domus; de alienis certare regiam laudem esse. Tacit. Annal. l. xv. c. i.

to the majesty of kings; who set no other bounds to their designs and pretensions, than their incapacity of carrying them any further; who sacrificed the lives of millions to their particular ambition; who made their glory consist in spreading desolation and destruction, like fires and torments; and * who reigned as bears and lions would do, if they were masters.

This is indeed the true character of the greatest part of those pretended heroes the world admires; and by such ideas as these we ought to correct the impression made upon our minds by the undue praises of some historians, and the sentiments of many deceived by false images of greatness.

I do not know, whether I am not biassed in favour of Cyrus; but he seems to me to have been of a very different character from those conquerors, whom I have just now described. Not that I would justify Cyrus in every respect, or represent him as exempt from ambition, which undoubtedly was the soul of all his undertakings; but he certainly revered the laws, and knew that there are unjust wars, which whoever undertakes without a just foundation, renders himself accountable for all the blood that is shed. Now, every war is of this sort, to which the prince is induced by no other motive than that of enlarging his conquests, of acquiring a vain reputation, or rendering himself terrible to his neighbours.

† Cyrus, as we have seen, at the beginning of the war, founded all his hopes of success on the justice of his cause, and represented to his soldiers, in order to inspire them with the greater courage and confidence, that they were not the aggressors; that it was the enemy that attacked them; and that therefore they were entitled to the protection of the gods, who seemed themselves to have put their arms into their hands, that they might fight in defence of their friends and allies, unjustly oppressed. If we carefully examine Cyrus's conquests, we shall find, that they were all consequences of the victories he obtained over Cræsus, king of Lydia, who was master of the greatest part of the lesser Asia; and over the king of Babylon, who was master of all upper Asia, and many other countries; both which princes were the aggressors.

With good reason therefore is Cyrus represented as one of the greatest princes recorded in history; and his reign justly proposed as the model of a perfect government, which it could not be, unless justice had been the basis and foundation of it: *Cyrus a Xenophonte scriptus, ad justæ effigiem imperii**.

* Quæ alia vita esset, si leones urisque regnarent? Sen. de Clem. l. i. c. 26. † Cyrop. l. i. p. 25. ‡ Cic. l. i. Epist. i. ad Q. fratrem.

SECTION IV.

WHEREIN HERODOTUS AND XENOPHON DIFFER IN THEIR
ACCOUNTS OF CYRUS.

HERODOTUS and Xenophon, who perfectly agree in the substance and most essential part of Cyrus's history, and particularly in what relates to his expedition against Babylon, and his other conquests; yet differ extremely in the accounts they give of several very important facts, as the birth and death of that prince, and the establishment of the Persian empire. I therefore think myself obliged to give a succinct account of what Herodotus relates as to these points.

* He tells us, as Justin does after him, that Astyages, king of the Medes, being warned by a frightful dream, that the son, who was to be born of his daughter, would dethrone him, did therefore marry his daughter Mandana to a Persian of an obscure birth and fortune, whose name was Cambyfes: This daughter being delivered of a son, the king commanded Harpagus, one of his principal officers, to destroy the infant. He, instead of killing the child, put it into the hands of one of the king's shepherds, and ordered him to leave it exposed in a forest. But the child being miraculously preserved, and secretly brought up by the shepherd's wife, was afterwards known to be the same by his grandfather, who contented himself with banishing him to the most remote parts of Persia, and vented all his wrath upon the unfortunate Harpagus, whom he invited to a feast, and entertained with the flesh of his own son. Several years after, young Cyrus, being informed by Harpagus who he was, and being encouraged by his counsels and remonstrances, raised an army in Persia, marched against Astyages, came to a battle, and defeated him, and so transferred the empire from the Medes to the Persians.

† The same Herodotus makes Cyrus die in a manner little becoming so great a conqueror. This prince, according to him, carried his arms against the Scythians; and, after having attacked them in the first battle, feigned a flight, leaving a great quantity of wine and provisions behind him in the field. The Scythians did not fail to seize the booty. When they had drank largely and were asleep, Cyrus returned upon them, and obtained an easy victory, taking a vast number of prisoners, among whom was the son of the queen, named Tomyris, who

* Her. l. i. c. 107—130. Justin. l. i. c. 4. 6.

† Her. l. i. c. 205—214. Justin. l. i. c. 8.

commanded the army. This young captive prince, whom Cyrus refused to restore to his mother, being recovered from his drunken fit, and not able to endure to see himself a prisoner, killed himself with his own hand. His mother Tomyris, animated with a desire of revenge, gave the Persians a second battle, and feigning a flight, as they had done before, by that means drew them into an ambush, and killed above 200,000 of their men, together with their king Cyrus. Then ordering Cyrus's head to be cut off, she flung it into a vessel full of blood, insulting him at the same time with these opprobrious words, * "Now glut thyself with blood, in which thou hast always delighted, and of which thy thirst has always been insatiable."

The account given by Herodotus of Cyrus's infancy, and first adventures, has much more the air of a romance than of an history: and as to the manner of his death, what probability is there, that a prince, so experienced in war, and no less renowned for his prudence than for his bravery, should so easily fall into an ambuscade laid by a woman for him? What the same historian † relates concerning his hasty violent passion, and his childish revenge upon the river ‡, in which one of his sacred horses was drowned, and which he immediately caused to be cut by his army into 360 channels, is directly repugnant to the idea we have of Cyrus, who was a prince of extraordinary moderation and temper. Besides, § is it at all probable, that Cyrus, who was marching to the conquest of Babylon, should so idly waste his time when so precious to him, should spend the ardor of his troops in such an unprofitable piece of work, and miss the opportunity of surprising the Babylonians, by amusing himself with a ridiculous war with a river, instead of carrying it against his enemies?

But, what decides this point unanswerably in favour of Xenophon, is the conformity we find between him and the holy scripture; where we see, that instead of Cyrus's having raised the Persian empire upon the ruins of that of the Medes, as Herodotus relates it, those two nations attacked Babylon together, and united their forces, to reduce the formidable power of the Babylonian monarchy.

From whence then could so great a difference, as there is between these two historians, proceed? Herodotus himself ex-

* *Satia te, inquit, sanguine, quem sitisti, cujusque insatiabilis semper fuisti.* Just. l. i. c. 8.

† Her. l. i. p. 189.

‡ Gyndes.

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§ Sen. l. iii. de Ira, c. 21.

plains it to us. In the very place where he gives the account of Cyrus's birth, and in that where he speaks of his death, he acquaints us, that even at that time these two great events were related different ways. Herodotus followed that which pleased him best, for it appears that he was fond of extraordinary and wonderful things, and was very credulous. Xenophon was of a graver disposition, and of less credulity; and in the very beginning of his history acquaints us, that he had taken great care and pains to inform himself of Cyrus's birth, education, and character.

CHAPTER II.

THE HISTORY OF CAMBYSES.

AS soon as Cambyfes was seated in the throne*, he resolved to make war against Egypt, for a particular affront, which, according to Herodotus, he pretended to have received from Amasis: of this I have already given an account. But it is more probable, that Amasis, who had submitted to Cyrus, and become tributary to him, might draw this war upon himself, by refusing, after Cyrus's death, to pay the same homage and tribute to his successor, and by attempting to shake off his yoke.

† Cambyfes, in order to carry on the war with success, made vast preparations both by sea and land. The Cypriots and Phœnicians furnished him with ships. As for his land army, he added to his own troops a great number of Grecians, Ionians, and Æolians, which made up the principal part of his forces. But none was of greater service to him in this war than Phanes of Halicarnassus, who being the commander of some auxiliary Greeks, in the service of Amasis, and being some way or other dissatisfied with that prince, came over to Cambyfes, and gave him such intelligence concerning the nature of the country, the strength of the enemy, and the state of his affairs, as very much facilitated the success of his expedition. It was particularly by his advice, that he contracted with an Arabian king, whose territories lay between the confines of Palestine and Egypt, to furnish his army with water during their march through the desert that lay between those two countries: which agreement that prince fulfilled, by sending the water on the

* A. M. 3475. Ant. J. C. 529. Her. l. iii. c. 1—3.

† Ib. c. 4—9.

backs of camels, without which Cambyfes could never have marched his army that way.

* Having made all these preparations, he invaded Egypt in the fourth year of his reign. When he was arrived upon the frontiers, he was informed that Amasis was just dead, and that Psammenitus, his son, who succeeded him, was busy in gathering all his forces together, to hinder him from penetrating into his kingdom. Before Cambyfes could open a passage into the country, it was necessary he should render himself master of Pelusium, which was the key of Egypt on the side he invaded it. Now Pelusium was so strong a place, that in all likelihood it must have stopped him a great while. But, according to Polyenus, to facilitate this enterprize, † Cambyfes invented the following stratagem. Being informed, that the whole garrison consisted of Egyptians, he placed in the front of his army a great number of cats, dogs, sheep, and other animals, which were looked upon as sacred by that nation; and then attacked the city by storm. The soldiers of the garrison not daring either to sling a dart, or shoot an arrow that way, for fear of hitting some of these animals, Cambyfes became master of the place without opposition.

‡ When Cambyfes had got possession of the city, Psammenitus advanced with a great army to stop his progress; and a considerable battle ensued between them. But before they engaged, the Greeks who were in Psammenitus's army, in order to be revenged of Phaues for his revolt, took his children, which he had been obliged to leave in Egypt when he fled, cut their throats between the two camps, and, in presence of the two armies, drank their blood. This outrageous cruelty did not procure them the victory. The Persians, enraged at so horrid a spectacle, fell upon them with great fury, quickly routed and overthrew the whole Egyptian army, of which the greatest part were killed upon the spot; those that could save themselves escaped to Memphis.

§ On occasion of this battle Herodotus takes notice of an extraordinary circumstance, of which he himself was a witness. The bones of the Persians and Egyptians were still in the place where the battle was fought, but separated from one another. The skulls of the Egyptians were so hard, that a violent stroke of a stone would hardly break them; and those of the Persians so soft, that you might break them, or pierce them through,

* Herod. l. iii. c. 10.

† Polyen. l. vii.

‡ Herod. l. iii. c. 11.

§ Ibid. c. 12.

with the greatest ease imaginable. The reason of this difference was, that the former, from their infancy, were accustomed to have their heads shaved, and to go uncovered, whereas the latter had their heads always covered with their tiara's, which is one of their principal ornaments.

* Cambyfes, having pursued the run-aways to Memphis, sent an herald into the city, in a vessel of Mitylene, by the river Nile, on which Memphis stood, to summon the inhabitants to surrender. But the people, transported with rage, fell upon the herald, and tore him to pieces, and all that were with him. Cambyfes, having soon after taken the place, fully revenged the indignity, causing ten times as many Egyptians, of the prime nobility, as there had been of his people massacred, to be publicly executed. Among these was the eldest son of Psammenitus. As for the king himself, Cambyfes was inclined to treat him kindly. He not only spared his life, but appointed him an honourable maintenance. But the Egyptian monarch, little affected with this kind usage, did what he could to raise new troubles and commotions, in order to recover his kingdom; as a punishment for which he was made to drink bull's blood, and died immediately. His reign lasted but six months; after which all Egypt submitted to the conqueror. On the news of this success, the Lydians, the Cyrenians, and the Barceans, all sent ambassadors with presents to Cambyfes, to make him their submissions.

† From Memphis he went to the city of Sais, which was the burying-place of the kings of Egypt. As soon as he entered the palace, he caused the body of Amasis to be taken out of its tomb; and, after having exposed it to a thousand indignities in his own presence, he ordered it to be cast into the fire, and to be burnt; which was a thing equally contrary to the customs of the Persians and Egyptians. The rage this prince testified against the dead carcase of Amasis, shews to what a degree he hated his person. Whatever was the cause of that aversion, it seems to have been one of the chief motives Cambyfes had of carrying his arms into Egypt.

‡ The next year, which was the sixth of his reign, he resolved to make war in three different countries; against the Carthaginians, the Ammonians, and the Ethiopians. The first of these projects he was obliged to lay aside, because the Phœnicians, without whose assistance he could not carry on that war, refused to succour him against the Carthaginians, who were

* Herod. l. iii. c. 13.

† Ibid. c. 16.

‡ Ibid. c. 17, 19.

descended from them, Carthage being originally a Tyrian colony.

* But being determined to invade the other two nations, he sent ambassadors into Ethiopia, who under that character were to act as spies for him, to learn the state and strength of the country, and give him intelligence of both. They carried presents along with them, such as the Persians were used to make, as purple, golden bracelets, compound perfumes, and wine. These presents, among which there was nothing useful, or serviceable to life, except the wine, were despised by the Ethiopians; neither did they make much more account of his ambassadors, whom they took for what they really were, spies and enemies in disguise. However, the king of Ethiopia was willing, after his way, to make a present to the king of Persia; and taking a bow in his hand, which a Persian was so far from being able to draw, that he could scarce lift it, he drew it in presence of the ambassadors, and told them: “This is the present
“and the counsel the king of Ethiopia gives the king of Persia.
“When the Persians shall be able to use a bow of this bigness
“and strength, with as much ease as I have now bent it, then
“let him come to attack the Ethiopians, and bring more troops
“with him than Cambyfes is master of. In the mean time,
“let them thank the gods for not having put it into the hearts
“of the Ethiopians to extend their dominions beyond their
“own country.”

† This answer having enraged Cambyfes, he commanded his army to begin their march immediately, without considering, that he neither had provisions, nor any thing necessary for such an expedition: but he left the Grecians behind him, in his new-conquered country, to keep it in subjection during his absence.

‡ As soon as he arrived at Thebes, in Upper Egypt, he detached 50,000 of his men against the Ammonians, ordering them to ravage the country, and to destroy the temple of Jupiter Ammon, which was famous there. But, after they had made several days march in the desert, a violent wind blowing from the south, brought such a vast quantity of sand upon the army, that the men were all overwhelmed, and buried under it.

In the mean time, Cambyfes marched forwards like a madman towards the Ethiopians, notwithstanding his being destitute of all sorts of provisions; which quickly caused a terrible famine in his army. He had still time, says Herodotus, to re-

* Herod. l. iii. c. 20—24.

† Ibid. c. 25.

‡ Ibid. c. 25, 26.

medy this evil : but Cambyfes would have thought it a difhonour to have defifted from his undertaking, and therefore he proceeded in his expedition. At firft his army was obliged to live upon herbs, roots, and leaves of trees : but, coming afterwards into a country entirely barren, they were reduced to the neceffity of eating their beafts of burden. At laft they were brought to fuch a cruel extremity, as to be obliged to eat one another ; every tenth man, upon whom the lot fell, being doomed to ferve as meat for his companions ; a meat, fays Seneca, more cruel and terrible than famine itfelf : *Decimum quemque fortiti, alimentum habuerunt fame fevius* *. Notwithstanding all this, the king ftill perfifted in his defign, or rather in his madnefs, nor did the miserable defolation of his army make him fenfible of his error. But at length, beginning to be afraid for his own perfon, he ordered them to return. During all this dreadful famine among the troops, (who would believe it ?) there was no abatement of delicacies at his table, and camels were ftill referved to carry his kitchen-furniture, and the inftruments of his luxury ; † *Servabantur illi interim generofe aves, et inftrumenta epularum camelis vebantur, cum fortirentur milites ejus quis malè periret, quis pejùs viveret.*

The remainder of his army, of which the greateft part was loft in this expedition, he brought back to Thebes ; ‡ where he fucceeded much better in the war he declared againft the gods, whom he found more eafy to be conquered than men. Thebes was full of temples, that were incredibly rich and magnificent. All thefe Cambyfes pillaged, and then fet them on fire. The richnefs of thefe temples muft have been vafly great, fince the very remains, faved from the flames, amounted to an immense fum, 300 talents of gold, and 2300 talents of filver. § He likewife carried away at this time the famous circle of gold, that encompassed the tomb of king Ozymandias, being 355 cubits in circumference, and in which were reprefented all the motions of the feveral conftellations.

|| From Thebes he went back to Memphis, where he difmiffed all the Greeks, and fent them to their refpective homes : But on his return into the city, finding it full of rejoicings, he fell into a great rage, fuppoſing all this to have been for the ill fucceſs of his expedition. He therefore called the magiftrates before him, to know the meaning of thefe public rejoicings ; and upon their telling him, that it was becauſe they had found

* De Ira, l. iii. c. 20.

† Ibid.

‡ Diod. Sic. l. i. p. 43.

§ Ibid. p. 46.

|| Herod. l. iii. c. 27—29.

their god Apis, he would not believe them, but caused them to be put to death, as impostors that insulted him and his misfortunes. And then he sent for the priests, who made him the same answer : upon which he replied, that since their god was so kind and familiar as to appear among them, he would be acquainted with him, and therefore commanded him forthwith to be brought to him. But, when instead of a god he saw a calf, he was strangely astonished, and falling again into a rage, he drew out his dagger, and run it into the thigh of the beast ; and then upbraiding the priests for their stupidity, in worshipping a brute for a god, ordered them to be severely whipt, and all the Egyptians of Memphis, that should be found celebrating the feast of Apis, to be slain. The god was carried back to the temple, where he languished of his wound for some time, and then died.

* The Egyptians say, that after this fact, which they reckon to have been the highest instance of impiety that ever was committed among them, Cambyzes grew mad. But his actions showed him to have been mad long before, of which he continued to give various instances : and among the rest are these following.

† He had a brother, the only son of Cyrus besides himself, and born of the same mother : his name, according to Xenophon, was Tanaoxares, but Herodotus calls him Smerdis, and Justin, Mergis. He accompanied Cambyzes in his Egyptian expedition ; but being the only person among all the Persians, that could draw the bow which Cambyzes's ambassadors brought him from the king of Ethiopia, Cambyzes from hence conceived such a jealousy against him, that he could bear him no longer in the army, but sent him back into Persia. And not long after dreaming, that somebody told him that Smerdis sat on the throne, he conceived a suspicion that his brother aspired to the throne, and sent after him into Persia, Prexaspes, one of his chief confidants, with orders to put him to death, which he accordingly executed.

‡ This murder was the cause of another still more criminal. Cambyzes had with him in the camp his youngest sister, whose name was Merce. Herodotus acquaints us after what a strange manner this sister became his wife. As the princess was exceedingly beautiful, Cambyzes absolutely resolved to marry her. To that end he called together all the judges of the Persian nation, to whom belonged the interpretation of their laws, to

* Herod. l. iii. c. 30.

† Ibid.

‡ Ibid. c. 31, 32.

know of them whether there was any law, that would allow a brother to marry a sister. The judges, being unwilling on one hand directly to authorize such an incestuous marriage, and, on the other, fearing the king's violent temper, should they contradict him, endeavoured to find out a salvo, and gave him this crafty answer, That they had no law indeed which permitted a brother to marry his sister, but they had a law, which allowed the king of Persia to do what he pleased. Which serving his purpose as well as a direct approbation, he solemnly married her, and hereby gave the first example of that incest, which was afterwards practised by most of his successors, and by some of them carried so far as to marry their own daughters, how repugnant soever it be to modesty and good order. This lady he carried with him in all his expeditions, and her name being *Merœ*, he from her gave that name to an island in the Nile, between Egypt and Ethiopia, on the conquering of it; for so far he advanced in his wild march against the Ethiopians. The thing that gave occasion to his murdering this princess, was as follows: One day Cambyses was diverting himself in seeing a combat between a young lion and a young dog: the lion having the better, another dog, brother to him that was engaged, came to his assistance, and helped him to master the lion. This adventure mightily delighted Cambyses, but drew tears from *Merœ*, who being obliged to tell her husband the reason of her weeping, confessed, that this combat made her call to mind the fate of her brother *Smerdis*, who had not the same good fortune as that little dog. There needed no more than this to excite the rage of this brutal prince, who immediately gave her, notwithstanding her being with child, such a blow with his foot on the belly, that she died of it. So abominable a marriage deserved no better an end.

* He caused also several of the principal of his followers to be buried alive, and daily sacrificed some or other of them to his wild fury. He had obliged *Prexaspes*, one of his principal officers and favourites, to declare to him what his Persian subjects thought and said of him. "They admire, Sir," says *Prexaspes*, "a great many excellent qualities they see in you, but they are somewhat mortified at your immoderate love of wine." "I understand you," replied the king, "that is, they pretend that wine deprives me of my reason. You shall be judge of that immediately." Upon which he began to drink excessively, pouring it down in larger quantities than

* Her. l. iii. c. 34, 35. Sen. l. iii. de Ira, c. 14.

ever he had done at any time before. Then ordering Prexaspes son, who was his chief cup-bearer, to stand upright at the end of the room, with his left hand upon his head, he took his bow, and levelled it at him; and declaring he aimed at his heart, let fly, and actually shot him in the heart. He then ordered his side to be opened, and shewing the father the heart of his son, which the arrow had pierced, asked him in an insulting scoffing manner, if he had not a steady hand? The wretched father, who ought not to have had either voice or life remaining after a stroke like this, was so mean-spirited, as to reply: "Apollo himself could not have shot better." Seneca, who copied this story from Herodotus, after having shown his detestation of the barbarous cruelty of the prince, condemns still more the cowardly and monstrous flattery of the father: *Sceleratius telum illud laudatum est, quam missum.*

* When Cræsus took upon him to advise Cambyses against these proceedings, and laid before him the ill consequences they would lead to, he ordered him to be put to death. And, when those who received his orders, knowing he would repent of it the next day, deferred the execution, he caused them all to be put to death, because they had not obeyed his commands, though at the same time he expressed great joy that Cræsus was alive.

It was about this time, Oretes, one of Cambyses's satrapæ, who had the government of Sardis, after a very strange and extraordinary manner brought about the death of Polycrates, tyrant of Samos. The story of this Polycrates is of so singular a nature, that the reader will not be displeased, if I repeat it here.

† This Polycrates was a prince, who, through the whole course of his life, had been perfectly prosperous and successful in all his affairs, and had never met with the least disappointment or unfortunate accident, to disturb his felicity. Amasis, king of Egypt, his friend and ally, thought himself obliged to send him a letter of admonition upon that subject. In this letter he declared to him, that he had terrible apprehensions concerning his condition; that such a long and uninterrupted course of prosperity was to be suspected; that some malignant, invidious god, who looks upon the fortune of men with a jealous eye, would certainly, sooner or later, bring ruin and destruction upon him; that, in order to prevent such a fatal stroke, he advised him to procure some misfortune to himself,

* Her. l. iii. c. 36.

† Ibid. c. 39—43.

by some voluntary loss, that he was persuaded would prove a sensible mortification to him.

The tyrant followed this advice. Having an emerald ring, which he mightily esteemed, particularly for its curious workmanship, as he was walking upon the deck of one of his galleys, with his courtiers, he threw it into the sea without any one's perceiving what he had done. Not many days after, some fishermen, having caught a fish of an extraordinary bigness, made a present of it to Polycrates. When the fish came to be opened, the king's ring was found in the belly of it. His surprise was very great, and his joy still greater.

When Amasis heard what had happened, he was very differently affected with it. He writ another letter to Polycrates, telling him, that, to avoid the mortification of seeing his friend and ally fall into some grievous calamity, he from that time renounced his friendship and alliance. A strange, whimsical notion this ! as if friendship was merely a name, or a title destitute of all substance and reality.

* Be that as it will, the thing however did really happen, as the Egyptian king apprehended. Some years after, about the time Cambyfes fell sick, Oretes, who, as I said before, was his governor at Sardis, not being able to bear the reproach which another satrapæ had made him in a private quarrel, of his not having yet conquered the isle of Samos, which lay so near his government, and would be so commodious for his master ; Oretes upon this resolved at any rate to destroy Polycrates, that he might get possession of the island. The way he took to effect his design was this. He feigned an inclination, upon some pretended discontent, to revolt from Cambyfes ; but must first take care, he said, how to secure his treasure and effects ; for which end he was determined to deposit them in the hands of Polycrates, and at the same time to make him a present of one half of it, which would enable him to conquer Ionia, and the adjacent islands, a thing he had long had in view. Oretes knew the tyrant loved money, and passionately coveted to enlarge his dominions. He therefore laid that double bait before him, by which he equally tempted his avarice and ambition. Polycrates, that he might not rashly engage in an affair of that importance, thought it proper to inform himself more surely of the truth of the matter, and to that end sent a messenger of his own to Sardis. When he came there, they showed him a vast number of bags full of gold, as he thought, but in truth

* Her. l. iii. c. 120—125.

filled with stones, and having only the mouth of them covered over with gold. As soon as he was returned home, Polycrates, impatient to go and seize his prey, set out for Sardis, contrary to the advice of all his friends, and took along with him Democedes, a celebrated physician of Crotona. Immediately on his arrival, Oretes had him arrested, as an enemy to the state, and as such caused him to be hanged: in such an ignominious and shameful manner did he end a life, which had been but one continued series of prosperity and good fortune.

* Cambyfes, in the beginning of the eighth year of his reign, left Egypt, in order to return into Persia. When he came into Syria, he found an herald there, sent from Susa to the army, to let them know, that Smerdis, the son of Cyrus, was proclaimed king, and to command them all to obey him. This event had been brought about in this manner. Cambyfes, at his departure from Susa on his Egyptian expedition, had left the administration of affairs during his absence in the hands of Patisthes, one of the chief of the Magi. This Patisthes had a brother extremely like Smerdis, the son of Cyrus, and who perhaps for that reason was called by the same name. As soon as Patisthes was fully assured of the death of that prince, which was concealed from the public, knowing, at the same time, that Cambyfes indulged his extravagance to such a degree that he was grown insupportable, he placed his own brother upon the throne, giving out that he was the true Smerdis, the son of Cyrus; and immediately dispatched heralds into all parts of the empire, to give notice of Smerdis's accession, and to require all the subjects thereof to pay him their obedience.

† Cambyfes caused the herald, that came with these orders into Syria, to be arrested; and having strictly examined him in the presence of Prexaspes, who had received orders to kill his brother, he found that the true Smerdis was certainly dead, and he, who had usurped the throne, was no other than Smerdis the Magian. Upon this he made great lamentations, that, being deceived by a dream, and the identity of the names, he had been induced to destroy his own brother; and immediately gave orders for his army to march, and cut off the usurper. But, as he was mounting his horse for this expedition, his sword slipped out of its scabbard, and gave him a wound in the thigh, of which he died soon after. The Egyptians remarking, that it was in the same part of the body where he

* Her. I. iii. c. 62.

† Ibid. 62—64.

had wounded their god Apis, reckoned it as a judgment upon him for that sacrilegious impiety.

* Whilst he was in Egypt, having consulted the oracle of Butus, which was famous in that country, he was told, that he should die at Ecbatana; which understanding of Ecbatana in Media, he resolved to preserve his life by never going thither. But what he thought to avoid in Media, he found in Syria; for the town where he lay sick of this wound, was of the same name, being also called Ecbatana. Of which when he was informed, taking it for certain that he must die there, he assembled all the chief of the Persians together, and representing to them the true state of the case, that it was Smerdis, the Magian, who had usurped the throne, earnestly exhorted them not to submit to that impostor, nor to suffer the sovereignty to pass from the Persians again to the Medes, of which nation the Magian was, but to take care to set up a king over them of their own people. The Persians, thinking he had said all this out of hatred to his brother, had no regard to it; but upon his death quietly submitted to him whom they found on the throne, supposing him to be the true Smerdis.

† Cambyfes reigned seven years and five months. In scripture he is called Ahasuerus. When he first came to the crown, the enemies of the Jews made their addresses directly to him, desiring him to hinder the building of their temple; and their application was not in vain. Indeed he did not openly revoke the edict of his father Cyrus, perhaps out of some remains of respect for his father's memory, but in a great measure frustrated its intent, by the many discouragements he laid the Jews under; so that the work went on very slowly during his reign.

CHAPTER III.

THE HISTORY OF SMERDIS THE MAGIAN.

THIS prince is called in scripture Artaxerxes. As soon as he was come to the throne, by the death of Cambyfes, † the inhabitants of Samaria wrote a letter to him, setting forth what a turbulent, seditious, and rebellious people the Jews were. By virtue of this letter they obtained an order from the king, prohibiting the Jews from proceeding any farther in the re-

* Her. l. iii. c. 64—66.

† 1 Efd. iv. 4, 6.

‡ A. M.

3482. Ant. J. C. 522. 1 Efd. iv. 7—14.

building of their city and temple. So that the work was suspended till the second year of Darius, for about the space of two years.

The Magian, sensible how important it was for him, that the imposture should not be discovered, affected, according to the custom of the eastern monarchs in those times, never to appear in public, but to live retired in his palace, and there transact all his affairs by the intercourse of his eunuchs, without admitting any but his most intimate confidants to his presence.

* And, the better to secure himself in the possession of the throne he had usurped, he studied from his first accession to gain the affections of his subjects, by granting them an exemption from taxes, and from all military service, for three years; and did so many things for their benefit, that his death was much lamented by the generality of the Persians, on the revolution that happened afterwards.

† But those very precautions he made use of to keep himself out of the way of being discovered either by the nobility or the people, did but make it the more suspected, that he was not the true Smerdis. He had married all his predecessor's wives, and among the rest Atossa, a daughter of Cyrus, and Phedyma, a daughter of Otanes, a noble Persian of the first quality. This nobleman sent a trusty messenger to his daughter, to know of her, whether the king was really Smerdis, the son of Cyrus, or some other man. She answered, that having never seen Smerdis, the son of Cyrus, she could not tell. He then by a second message desired her to inquire of Atossa, who could not but know her own brother, whether this were he or not. Whereupon she informed him, that the present king kept all his wives apart, so that they never could converse with one another, and that therefore she could not come to Atossa to ask this question of her. He sent her a third message, whereby he directed her, that when he should next lie with her, she should take the opportunity, when he was fast asleep, to feel whether he had any ears or no: for Cyrus having caused the ears of Smerdis the Magian to be cut off for some crime, he told her, that if the person she lay with had ears, she might satisfy herself, that he was Smerdis the son of Cyrus; but if not, he was Smerdis the Magian, and therefore unworthy of possessing either the crown or her. Phedyma, having received these instructions, took the next opportunity of making the trial she was directed to; and finding that the person she lay with had no

* Her. l. iii. c. 67.

† Ibid. c. 69.

ears, she sent word to her father of it, whereby the whole fraud was discovered.

* Otanes immediately entered into a conspiracy with five more of the chief Persian nobility; and Darius, an illustrious Persian nobleman, whose father Hytaspes was governor of Persia†, coming very seasonably, as they were forming their plan, was admitted into the association, and vigorously promoted the execution. The affair was conducted with great secrecy, and the very day fixed, lest it should be discovered.

‡ While they were concerting their measures, an extraordinary occurrence, which they had not the least expectation of, strangely perplexed the Magians. In order to remove all suspicion, they had proposed to Prexaspes, and obtained a promise from him, that he would publicly declare before the people (who were to be assembled for that purpose), that the king upon the throne was truly Smerdis, the son of Cyrus. When the people were assembled, which was on the very same day, Prexaspes spoke from the top of a tower, and, to the great astonishment of all present, sincerely declared all that had passed; that he had killed with his own hand Smerdis the son of Cyrus, by Cambyfes's order; that the person who now possessed the throne was Smerdis the Magian; that he begged pardon of the gods and men for the crime he had committed, by compulsion, and against his will. Having said this, he threw himself headlong from the top of the tower, and broke his neck. It is easy to imagine, what confusion the news of this accident occasioned in the palace.

§ The conspirators, without knowing any thing of what had happened, were going to the palace at this juncture, and were suffered to enter unsuspected (for the outer guard, knowing them to be persons of the first rank at court, did not so much as ask them any questions); but coming near the king's apartment, and finding the officers there unwilling to give them admittance, they drew their scymitars, fell upon the guards, and forced their passage. Smerdis the Magian, and his brother, who were deliberating together upon the affair of Prexaspes, hearing a sudden uproar, snatched up their arms, made the best defence they could, and wounded some of the conspirators. One of the two brothers being quickly killed, the other fled into a distant room to save himself, but was pursued thither by Gobryas and Darius. Gobryas having seized him, held him fast in his arms; but, as it was quite dark in that place, Darius was

* Her. l. iii. c. 70—73.

† Her. l. iii. c. 74, 75.

‡ The province so called.

§ Ibid. c. 76—78.

afraid to kill him, least, at the same time, he should kill his friend. Gobryas, judging what it was that restrained him, obliged him to run his sword through the Magian's body, though it should happen to kill them both together. But Darius did it with so much dexterity and good fortune, that he killed the Magian without hurting his companion.

* In the same instant, with their hands all smeared with blood, they went out of the palace, exposed the heads of the false Smerdis, and his brother Patisthes, to the eyes of the people, and declared the whole imposture. Upon this the people grew so enraged against the impostors, that they fell upon their whole sect, and slew as many of them as they could find. For which reason, the day on which this was done thenceforward became an annual festival among the Persians, by whom it was celebrated with great rejoicings. It was called "The slaughter of the Magi;" nor durst any of that sect appear in public upon that festival.

When the tumult and disorder, inseparable from such an event, were appeased, the lords, who had slain the usurper, entered into consultation among themselves what sort of government was most proper for them to establish. Otanes, who spoke first, declared directly against monarchy, strongly representing and exaggerating the dangers and inconveniences to which that form of government was liable; chiefly showing, according to him, from the absolute and unlimited power annexed to it, by which the most virtuous man is almost unavoidably corrupted. He therefore concluded, by declaring for a popular government. Megabyfes, who next delivered his opinion, admitting all that the other had said against a monarchical government, confuted his reasons for a democracy. He represented the people as a violent, fierce, and ungovernable animal, that acts only by caprice and passion. "A king," said he, "knows what he does: but the people neither know, nor hear any thing; and blindly give themselves up to those who know how to amuse them." He therefore declared for an aristocracy, wherein the supreme power is confided to a few wise and experienced persons. Darius, who spoke last, showed the inconveniences of an aristocracy, otherwise called oligarchy; wherein reign distrust, envy, dissensions, and ambition, all natural sources of faction, sedition, and murder; for which there is usually no other remedy than submitting to one man's authority; and this is called monarchy, which, of all forms of go-

* Her. l. iii. c. 79.

vernment, is the most commendable, the safest, and the most advantageous; inexpressibly great being the good that can be done by a prince whose power is equal to the goodness of his inclinations. "In short," said he, "to determine this point by a fact which to me seems decisive and undeniable, to what form of government is owing the present greatness of the Persian empire? Is it not to that which I am now recommending?" Darius's opinion was embraced by the rest of the lords; and they resolved, that the monarchy should be continued on the same footing whereon it had been established by Cyrus.

* The next question was to know, which of them should be king, and how they should proceed to the election. This they thought fit to refer to the gods. Accordingly they agreed to meet the next morning, by sun-rising, on horseback, at a certain place in the suburbs of the city; and he whose horse first neighed should be king: for the sun being the chief deity of the Persians, they imagined, that taking this course would be giving him the honour of the election. Darius's groom, hearing of the agreement, made use of the following artifice to secure the crown to his master: he carried, the night before, a mare into the place appointed for their meeting the next day, and brought to her his master's horse. The lords assembling the next morning at the rendezvous, no sooner was Darius's horse come to the place where he had smelt the mare, but he fell a neighing; whereupon Darius was saluted king by the others, and placed on the throne. He was the son of Hytaspes, a Persian by birth, and of the royal family of Achæmenes.

† The Persian empire being thus restored and settled by the wisdom and valour of these seven lords, they were raised by the new king to the highest dignities, and honoured with the most ample privileges. They had access to his person whenever they would, and in all public affairs were the first to deliver their opinions. Whereas the Persians wore their tiara or turban with the top bent backward, except the king, who wore his erect; these lords had the privilege of wearing theirs with the top bent forward, because, when they attacked the Magi, they had bent theirs in that manner, the better to know one another in the hurry and confusion. From that time forward, the Persian kings of this family always had seven counsellors, honoured with the same privilege.

* Her. l. iii. c. 84—87.

† Ibid.

Here I shall conclude the history of the Persian empire, reserving the remainder of it for the following volumes.

CHAPTER IV.

THE MANNERS AND CUSTOMS OF THE ASSYRIANS, BABYLONIANS, LYDIANS, MEDES, AND PERSIANS.

I SHALL give in this place a joint account of the manners and customs of all these several nations, because they agree in several points; and if I was to treat them separately, I should be obliged to make frequent repetitions; and that, excepting the Persians, the ancient authors say very little of the manners of the other nations. I shall reduce what I have to say of them into these four heads:

I. Their government.

II. Their art of war.

III. Their arts and sciences. And,

IV. Their religion.

After which I shall lay down the causes of the declension and ruin of the great Persian empire.

ARTICLE I.

OF GOVERNMENT.

AFTER a short account of the nature of the government of Persia, and the manner of educating the children of their kings, I shall proceed to consider these few things: Their public council, wherein the affairs of state were considered; the administration of justice; their care of their provinces; and the good order observed in their revenues.

THEIR MONARCHICAL FORM OF GOVERNMENT, &c.

MONARCHICAL, or regal government, as we call it, is of all others the most ancient, the most universal, the best adapted to keep the people in peace and union, and the least exposed to the revolutions and vicissitudes incident to states. For these reasons, the wisest writers among the ancients, as Plato, Aristotle, Plutarch, and, before them all, Herodotus, have thought fit to prefer this form of government to all others. It is likewise the only form that was ever established among the eastern nations, a republican government being utterly unknown in that part of the world.

Those

* Those people paid extraordinary honour to the prince on the throne, because in his person they respected the character of the Deity, whose image and vicegerent he was with regard to them, being placed on the throne by the hands of the supreme governor of the world, and clothed with his authority and power, in order to be the minister of his providence, and the dispenser of his goodness towards the people. In this manner did the pagans themselves in old times both think and speak :
 † *Principem dat Deus, qui erga omne hominum genus vice sua fungatur.*

These sentiments are very laudable and just. For certainly the most profound respect and reverence are due to the supreme power; because it cometh from God, and is entirely appointed for the good of the public: Besides, it is evident, that an authority not respected according to the full extent of his commission, must thereby either become useless, or at least very much limited in the good effects which flow from it. But in the times of paganism these honours and homages, though just and reasonable in themselves, were often carried too far; the Christian being the only religion that has known how to keep within bounds in that particular. ‡ We honour the emperor, said Tertullian in the name of all the Christians; but in such a manner as is lawful for us, and proper for him; that is, as a man, who is next after God in rank and authority, from whom he has received all that he is, and whatever he has, and who knows no superior but God alone. For this reason he calls in another place the emperor a second majesty, inferior to nothing but the first: § *Religio secundæ majestatis.*

Among the Assyrians, and more particularly among the Persians, the prince used to be styled, “The great king, the king of kings.” Two reasons might induce those princes to take that ostentatious title. The one, because their empire was formed of many conquered kingdoms, all united under one head: the other, because they had several kings, their vassals, either in their court or dependent upon them.

|| The crown was hereditary among them, descending from father to son, and generally to the eldest. When an heir to the crown was born, all the empire testified their joy by sacri-

* Plut. in Themist. p. 125. ad Princ. indoc. p. 780.

† Plin. in Paneg. Traj.

‡ Colimus Imperatorem, sic, quomodo et nobis licet, et ipsi expedit; ut hominem a Deo secundum, et quicquid est, a Deo consecutum, et solo Deo minorem. Tertul. L. ad Scap.

§ Apol. c. i. p. 35.

-|| Plat. in Alcib. c. i. p. 121.

sices, feasts, and all manner of public rejoicings; and his birthday was thenceforward an annual festival, and day of solemnity for all the Persians.

* The manner of educating the future master of the empire is admired by Plato, and recommended to the Greeks as a perfect model for a prince's education.

He was never wholly committed to the care of the nurse, who generally was a woman of mean and low condition: but from among the eunuchs, that is, the chief officers of the household, some of the most approved merit and probity were chosen, to take care of the young prince's person and health, till he was seven years of age, and to begin to form his manners and behaviour. He was then taken from them, and put into the hands of other masters, who were to continue the care of his education, to teach him to ride as soon as his strength would permit, and to exercise him in hunting.

At 14 years of age, when the mind begins to attain some maturity, four of the wisest and most virtuous men of the state were appointed to be his preceptors. The first, says Plato, taught him magic, that is, in their language, the worship of the gods according to their ancient maxims, and the laws of Zoroaster, the son of Oromasus; he also instructed him in the principles of government. The second was to accustom him to speak truth, and to administer justice. The third was to teach him not to be overcome by pleasures, that he might be truly a king, and always free, master of himself and his desires. The fourth was to fortify his courage against fear, which would have made him a slave, and to inspire him with a noble and prudent assurance, so necessary for those that are born to command. Each of these governors excelled in his way, and was eminent in the part of education assigned to him. One was particularly distinguished for his knowledge in religion, and the art of governing; another for his love of truth and justice; this for his moderation and abstinence from pleasures; that for a superior strength of mind, and uncommon intrepidity.

I do not know, whether such a diversity of masters, who, without doubt, were of different tempers, and perhaps had different interests in view, was proper to answer the end proposed; or whether it was possible, that four men should agree together in the same principles, and harmoniously pursue the same end. Probably, the reason of having so many was, that they

* Plat. in Alcib. c. i. p. 121.

apprehended it impossible to find any one person possessed of all the qualities they judged necessary for giving a right education to the presumptive heir of the crown; so great an idea had they, even in those corrupt times, of the importance of a prince's education.

Be this as it will, all this care, as Plato remarks in the same place, was frustrated by the luxury, pomp, and magnificence, with which the young prince was surrounded; by the numerous train of attendants, that paid him a servile submission; by all the appurtenances and equipages of a voluptuous and effeminate life, in which pleasure, and the inventing of new diversions, seemed to engross all attention; dangers which the most excellent disposition could never surmount. The corrupt manners of the nation therefore quickly debauched the prince, and drew him into the reigning pleasures, against which no education is a sufficient defence.

The education here spoken of by Plato, can relate only to the children of Artaxerxes, surnamed Longimanus, the son and successor of Xerxes, in whose time lived Alcibiades, who is introduced in the dialogue, from whence this observation is taken: for Plato, in another passage, which we shall cite hereafter, informs us, that neither Cyrus, nor Darius, ever thought of giving the princes, their sons, a good education; and what we find in history concerning Artaxerxes Longimanus, gives us reason to believe, that he was more careful than his predecessors in the point of educating his children, but was not much imitated in that respect by his successors.

SECTION II.

THE PUBLIC COUNCIL, WHEREIN THE AFFAIRS OF STATE
ARE CONSIDERED.

As absolute as the regal authority was among the Persians, yet was it, in some measure, kept within bounds by the establishment of this council, appointed by the state; a council, which consisted of seven of the princes, or chief lords of the nation, no less distinguished for their wisdom and abilities; than for their extraction. We have already seen the origin of this establishment in the conspiracy of the seven Persian noblemen, who entered into an association against Smerdis the Magian, and killed him.

The scripture relates, that Ezra was sent into Judæa, in the name, and by the authority of king Artaxerxes and his seven counsellors:

counsellors: “* From before the king and his seven counsellors.” The same scripture, a long time before this, in the reign of Darius, otherwise called Ahasuerus, who succeeded the Magian, informs us, that these counsellors were well versed in the laws, ancient customs, and maxims of the state; that they always attended the prince, who never transacted any thing, or determined any affair of importance without their advice.

This last passage gives room for some reflections, which may very much contribute to the knowledge of the genius and character of the Persian government.

In the first place the king there spoken of, that is, Darius, was one of the most celebrated princes that ever reigned in Persia, and one of the most deserving, on account of his wisdom and prudence; though he had his failings. It is to him, as well as Cyrus, that the greatest part of those excellent laws are ascribed, which have ever since subsisted in that country, and have been the foundation and standard of their government. Now this prince, notwithstanding his extraordinary penetration and ability, thought he stood in need of counsel; nor did he apprehend, that joining a number of assistants to himself, for the determination of affairs, would be any discredit to his own understanding: by such proceeding, he really showed a superiority of genius which is very uncommon, and supposes a great fund of merit. For a prince of slender talents, and a narrow capacity, is generally full of himself; and the less understanding he has, the more obstinate and untractable he generally is. He thinks it want of respect, to offer to discover any thing to him which he does not perceive, and is affronted if you seem to doubt that he, who is supreme in power, is not the same in penetration and understanding. But Darius had a different way of thinking, and did nothing without counsel and advice: *Illorum faciebat cuncta consilio.*

Secondly, Darius, however absolute he was, and how jealous soever he might be of his prerogative, did not think he derogated from either, when he instituted that council; for the council did not at all interfere with the king's authority of ruling and commanding, which always resides in the person of the prince, but was confined entirely to that of reason, which consisted in communicating and imparting their knowledge and experience to the king. He was persuaded, that the noblest character of sovereign power, when it is pure, and has neither

* 1 Esd. vii. 14.

degenerated from its origin, nor deviated from its ends, is to govern * by the laws ; to make them the rule of his will and desire ; and to think nothing allowable for him, which they prohibit.

In the third place, this council, which every-where accompanied the king, was a perpetual standing council, consisting of the greatest men, and the best heads in the kingdom ; who, under the direction of the sovereign, and always with a dependency upon him, were in a manner the source of public order, and the principle of all the wise regulations and transactions at home and abroad. Upon this council the king discharged himself of several weighty cares, which he must otherwise have been over-burdened with ; and by them he likewise executed whatever had been resolved on. It was by means of this standing council, that the great maxims of the state were preserved ; the knowledge of its true interest perpetuated ; affairs carried on with harmony and order ; and innovations, errors, and oversights, prevented. For in a public and general council things are discussed by unsuspected persons ; all the ministers are mutual inspectors of one another ; all their knowledge and experience in public matters are united together ; and they all become equally capable of every part of the administration ; because, though, as to the executive part, they move only in one particular sphere of business ; yet they are obliged to inform themselves in all affairs relating to the public, that they may be able to deliver their opinions in a judicious manner.

The fourth and last reflection I have to make on this head is, that we find it mentioned in scripture, that the persons of which this council consisted, were thoroughly acquainted with the customs, laws, maxims, and rights of the kingdom.

Two things, which, as the scriptures inform us, were practised by the Persians, might very much contribute to instruct the king and his council in the methods of governing with wisdom and prudence. † The first was, their having public registers, wherein all the prince's edicts and ordinances, all the privileges granted to the people, and all the favours conferred upon particular persons, were entered and recorded. ‡ The second was, the annals of the kingdom, in which all the events of former reigns, all resolutions taken, regulations established, and services done by any particular persons, were exactly en-

* *Regimur à te, et subiecti tibi, sed quemadmodum legibus, sumus.*
Pl. Pa. Tr.

† 1 Esd. v. 17. and vi. 2.

‡ Ibid. iv. 15. & Esth. vi. 1.

tered. These annals were carefully preserved, and frequently perused both by the kings and the ministers, that they might acquaint themselves with times past; might have a true and clear idea of the state of the kingdom; avoid an arbitrary, unequal, uncertain conduct; maintain an uniformity in the course of affairs; and, in short, acquire such light from the perusal of these books, as should qualify them to govern the state with wisdom.

SECTION II.

THE ADMINISTRATION OF JUSTICE.

To be king, and to be judge, is but one and the same thing. The throne is a tribunal, and the sovereign power is the highest authority for administering justice. "God hath made you king over his people," said the queen of Sheba to Solomon, "to the end that you should judge them, and render justice and judgment unto them." God hath made every thing subject to princes, to put them in a condition of fearing none but him. His design, in making them independent, was to give them the more inviolable attachment to justice. That they might not excuse themselves on pretence of inability, or want of power, he has delegated his whole power unto them; he has made them masters of all the means requisite for the restraining injustice and oppression, that iniquity should tremble in their presence, and be incapable of hurting any persons whatsoever.

But what is that justice which God hath put into the hands of kings, and whereof he hath made them depositaries? Why, it is nothing else but order; and order consists in observing an universal equity, and that force do not usurp the place of law; that one man's property be not exposed to the violence of another; that the common band of society be not broken; that artifice and fraud may not prevail over innocence and simplicity; that all things may rest in peace under the protection of the laws; and the weakest among the people may find his sanctuary in the public authority.

* We learn from Josephus, that the kings of Persia used to administer justice in their own persons. And it was to qualify them for the due discharge of this duty, that care was taken to have them instructed from their tenderest youth, in the knowledge of the laws of their country; and that in their

* Antiq. Judaic. l. xi. c. 3.

public schools, as we have already mentioned in the history of Cyrus, they were taught equity and justice, in the manner as rhetoric and philosophy are taught in other places.

These are the great and essential duties of the regal dignity. Indeed it is reasonable, and absolutely necessary, that the prince be assisted in the execution of that august function, as he is in others: but to be assisted, is not to be deprived, or dispossessed. He continues judge, as long as he continues king. Though he communicates his authority, yet does he not resign or divide it: It is therefore absolutely necessary for him to bestow some time upon the study of equity and justice; not that he need enter into the whole detail of particular laws, but only acquaint himself with the principal rules and maxims of the law of his country, that he may be capable of doing justice, and of speaking wisely upon important points. For this reason, the kings of Persia never ascended the throne, till they had been for some time under the care and instruction of the Magi, who were to teach them that science whereof they were the only masters and professors, as well as of theology.

Now, since to the sovereign alone is committed the right of administering justice, and that within his dominions there is no other power of administering it, than what is delegated by him, how greatly does it behove him to take care, into what hands he commits a part of so great a trust; to know whether those he places so near the throne, are worthy to partake of such a prerogative; and industriously to keep all such at a distance from it, as he judges unworthy? We find that in Persia, their kings were extremely careful to have justice rendered with integrity and impartiality. * One of their royal judges (for so they called them) having suffered himself to be corrupted by bribery, was condemned by Cambyfes to be put to death without mercy, and to have his skin put upon the seat where he used to sit and give judgment, and where his son, who succeeded him in his office, was to sit, that the very place, whence he gave judgment, should remind him of his own duty.

Their ordinary judges were taken out of the class of old men, into which none were admitted till the age of 50 years; so that a man could not exercise the office of a judge before that age, the Persians being of opinion, that too much maturity could not be required in an employment which disposed of the fortunes, reputations, and lives of their fellow-citizens.

* Herod. l. v. c. 25.

† Xen. Cyr. l. i. p. 7.

* Among them, it was not lawful either for a private person to put any of his slaves to death, or for the prince to inflict capital punishment upon any of his subjects for the first offence; because it might rather be considered as an effect of human weakness and frailty, than of a confirmed malignity of mind.

The Persians thought it reasonable to put the good as well as the evil, the merits of the offender as well as his demerits, into the scales of justice: nor was it just, in their opinion, that one single crime should obliterate all the good actions a man had done during life. † Upon this principle it was, that Darius, having condemned a judge to death for some prevarication in his office, and afterwards calling to mind the important services he had rendered both the state and the royal family, revoked the sentence at the very moment of its going to be executed, ‡ and acknowledged, that he had pronounced it with more precipitation than wisdom.

But one important and essential rule which they observed in their judgments, was, in the first place, never to condemn any person without bringing his accuser to his face; and without giving him time, and all other means necessary, for defending himself against the articles laid to his charge: and in the second place, if the person accused was found innocent, to inflict the very same punishment upon the accuser, as the other was to have suffered, had he been found guilty. § Artaxerxes gave a fine example of the just rigour which ought to be exercised on such occasions. One of the king's favourites, ambitious of getting a place possessed by one of his best officers, endeavoured to make the king suspect the fidelity of that officer; and to that end, sent informations to court full of calumnies against him; persuading himself that the king, from the great credit he had with his majesty, would believe the thing upon his bare word, without farther examination. For such is the general character of calumniators: they are afraid of evidence and light; they make it their business to shut out the innocent from all access to the prince, and thereby put it out of their power to vindicate themselves. The officer was imprisoned: but he desired of the king, before he was condemned, that his cause might be heard, and his accusers ordered to produce their evidence against him. The king did so: and as there was no proof but the letters which his enemy had writ against him, he was

* Her. i. c. 137.

† Ibid. l. vii. c. 194.

‡ Γνωὺς ὡς ταχύτερα αὐτὸς καὶ ποθέτερα ἐργασμένης εἴη, ἔλυσσι.

§ Diod. l. xv. p. 333—336.

cleared, and his innocence fully justified by the three commissioners that sat upon his trial; all the king's indignation fell upon the perfidious accuser, who had thus attempted to abuse the favour and confidence of his royal master. This prince, who was very wise, and knew that one of the true signs of a prudent government, was to have the subjects stand more in fear of the * laws, than of informers, would have thought, that to have acted otherwise than he did, would have been a direct violation of the most common rules of † natural equity and humanity; it would have been opening a door to envy, hatred, calumny, and revenge; it would have been exposing the honest simplicity of good and faithful subjects to the cruel malice of detestable informers, and arming these with the sword of public authority: in a word, it would have been divesting the throne of the most noble privilege belonging to it, namely, of being a sanctuary for innocence and justice, against violence and calumny.

‡ There is upon record a still more memorable example of firmness and love of justice, in another king of Persia, before Artaxerxes; in him, I mean, whom the scripture calls Ahasuerus, and who is thought to be the same as Darius, the son of Hystaspes, from whom Haman had, by his earnest solicitations, extorted that fatal edict, which was calculated to exterminate the whole race of the Jews throughout the Persian empire in one day. When God had, by the means of Esther, opened his eyes, he made haste to make amends for his fault, not only by revoking his edict, and inflicting an exemplary punishment upon the impostor who had deceived him; but, which is more, by a public acknowledgment of his error; which should be a pattern to all ages, and to all princes, and teach them, that far from debasing their dignity, or weakening their authority thereby, they procure them both the more respect. After declaring, that it is but too common for calumniators to impose, by their misrepresentations and craftiness, on the goodness of their princes, whom their natural sincerity induces to judge favourably of others; he is not ashamed to acknowledge, that he had been so unhappy as to suffer himself to be prejudiced by such means against the Jews, who were his faithful subjects, and the children of the Most High God, through whose goodness he and his ancestors had attained to the throne.

* Non jam delatores, sed leges timentur. Plin. in Paneg. Traj.

† Princeps, qui delatores non castigat, irritat. Sueton. in vit. Domit. c. ix.

‡ Esth. c. iii, &c.

* The Persians were not only enemies of injustice, as we have now shown, but also abhorred lying, which always was deemed amongst them as a mean and infamous vice. What they esteemed most pitiful, next to lying, was to live upon trust, or by borrowing. Such a kind of life seemed to them idle, ignominious, servile, and the more despicable, because it makes people liars.

SECTION IV.

THE CARE OF THE PROVINCES.

It seems to be no difficult matter to maintain good order in the metropolis of a kingdom, where the conduct of the magistrates and judges is nearly inspected, and the very sight of the throne is capable of keeping the subjects in awe. The case is otherwise with respect to the provinces, where the distance from the sovereign, and the hopes of impunity, may occasion many misdemeanours on the part of the magistrates and officers, as well as great licentiousness and disorder on that of the people. In this the Persian policy exerted itself with the greatest care, and, we may also say, with the greatest success.

The Persian empire was divided into † 127 governments, the governors whereof were called Satrapæ. Over them were appointed three principal ministers, who inspected their conduct, to whom they gave an account of all the affairs of their several provinces, and who were afterwards to make their report of the same to the king. It was Darius the Mede, that is, Cyaxares, or rather Cyrus, in the name of his uncle, who put the government of the empire into this excellent method. These satrapæ were, by the very design of their office, each in his respective district, to have the same care and regard for the interests of the people, as for those of the prince: for it was a maxim with Cyrus, that no difference ought to be admitted between these two interests, which are necessarily linked together; since neither the people can be happy, unless the prince is powerful, and in a condition to defend them; nor the prince truly powerful, unless his people be happy.

These satrapæ being the most considerable persons in the kingdom, Cyrus assigned them certain funds and revenues proportionable to their station and the importance of their employ-

* Herod. l. i. c. 138.

† Authors differ about the number of governments or provinces.—Xenoph. Cyrop. l. viii. p. 229. 232.

ments. He was willing they should live nobly in their respective provinces, that they might gain the respect of the nobility and common people within their jurisdiction; and for that reason their retinue, their equipage, and their table, should be answerable to their dignity, yet without exceeding the bounds of prudence and moderation. He himself was their model in this respect, as he desired they should be to all persons of distinguished rank within the extent of their authority; so that the same order, which reigned in the prince's court, might likewise proportionably be observed in the courts of the satrapæ, and in the noblemen's families. And to prevent, as far as possible, all abuses which might be made of so extensive an authority as that of the satrapæ, the king reserved to himself alone the nomination of them, and caused the governors of places, the commanders of troops, and other such like officers, to depend immediately upon the prince himself; from whom alone they were to receive their orders and instructions, that, if the satrapæ were inclined to abuse their power, they might be sensible those officers were so many overseers and censors of their conduct. And, to make this correspondence, by letters, the more sure and expeditious, the king caused post-houses to be erected throughout all the empire, and appointed couriers, who travelled night and day, and made wonderful dispatch. But I shall speak more particularly on this article at the end of this section, that I may not break in upon the matter in hand.

Notwithstanding all this, the care of the provinces was not entirely left to the satrapæ and governors: the king himself took cognizance of them in his own person, being persuaded, that the governing only by others, is but to govern by halves. An officer of the household was ordered to repeat these words to the king every morning, when he waked: “* Rise, Sir, and “ think of discharging the duties for which Oromasdes has “ placed you upon the throne.” Oromasdes was the principal god anciently worshipped by the Persians. A good prince, says Plutarch in the account he gives of this custom, has no occasion for an officer to give him this daily admonition: his own heart, and the love he has for his people, are sufficient monitors.

† The king of Persia thought himself obliged, according to the ancient custom established in that country, from time to time, personally to visit all the provinces of his empire; being

* Plut. ad Princ. indoct. p. 780.

† Xenoph. in Œconom. p. 228.
persuaded;

persuaded, as Pliny says of Trajan, that the most solid glory, and the most exquisite pleasure, a good prince can enjoy, is from time to time to let the people see their common father: to * reconcile the dissensions and mutual animosities of rival cities; to calm commotions or seditions among the people, and that not so much by the dint of power and severity, as by reason and temper; to prevent injustice and oppression in magistrates, and cancel and reverse whatever has been decreed against law and equity: in a word, like a beneficent planet, to shed his salutary influence universally; or rather like a kind of divinity, to be present every-where, to see, to hear, and know every thing, without rejecting any man's petition or complaint.

When the king was not able to visit the provinces himself, he sent, in his stead, some of the greatest men of the kingdom, such as were the most eminent for wisdom and virtue. These persons were generally called the eyes and ears of the prince, because by their means he saw and was informed of every thing. When these, or any other of his great ministers, or the members of his council, were said to be the eyes and ears of the prince, it was at once an admonition to the king, that he had his ministers, as we have the organs of our senses, not that he should lie still and be idle, but act by their means; and to the ministers, that they ought not to act for themselves, but for the king their head, and for the advantage of the whole body politic.

The particular detail of affairs, which the king, or the commissioners appointed by him, entered into, is highly worthy of admiration, and shows how well they understood in those days, wherein the wisdom and ability of the governors consist. The attention of the king and his ministers was not only employed upon great objects, as war; the revenue, justice and commerce; but matters of less importance, as the security and beauty of towns and cities, the convenient habitation of the inhabitants, the reparations of high roads, bridges, causeways, the keeping of woods and forests from being laid waste and destroyed, and, above all, the improvement of agriculture, and the encouraging and promoting of all sorts of trades, even to the lowest and meanest of handicraft employments; every thing,

* *Reconciliare æmulas civitates, tumentesque populos non imperio magis quam ratione compescere, intercedere iniquitatibus magistratuum, infectumque reddere quicquid fieri non oportuerit; postremo, velocissimi sideris more, omnia invisere, omnia audire, et undecumque invocatum, statim, velut numen, adesse et adstiterè.* Plin. in Paneg. Traj.

in short, came within the sphere of their policy, and was thought to deserve their care and inspection. And indeed, whatever belongs to the subjects, as well as the subjects themselves, is a part of the trust committed to the head of the commonwealth, and is entitled to his care, concern, and activity. His love for the commonwealth is universal. * It extends itself to all matters, and takes in every thing: it is the support of private persons, as well as of the public. Every province, every city, every family has a place in his heart and affections. Every thing in the kingdom has a relation to, and concerns him; every thing challenges his attention and regard.

† I have already said, that agriculture was one of the main things, on which the Persians bestowed their care and attention. Indeed, one of the prince's first cares was, to make husbandry flourish; and those satrapæ, whose provinces were the best cultivated, had the most of his favour; and as there were offices erected for the regulation of the military part of the government, so were there likewise for the inspecting their rural labours and œconomy; for these two employments had a near relation; the business of the one being to guard the country, and the other to cultivate it. The prince protected both almost with the same degree of affection; because both concurred, and were equally necessary for the public good: for if the lands cannot be cultivated without the aid and protection of armies for their defence and security, so neither can the soldiers on the other hand be fed and maintained without the labour of the husbandmen, who cultivate the ground. It was with good reason, therefore, that the prince, since it was impossible for himself to see into every thing, caused an exact account to be given him, how every province and canton was cultivated; that he might know whether each country brought forth abundantly such fruits, as it was capable of producing; that he descended so far into those particulars, as Xenophon remarks of Cyrus the younger, as to inform himself, whether the private gardens of his subjects were well kept, and yielded plenty of fruit; that he rewarded the superintendents and overseers, whose provinces and cantons were the best cultivated, and punished the laziness and negligence of those idle persons, who did not labour and improve their grounds. Such a care as this is by no means unworthy

* Is, cui curæ sunt universa, nullam non reip. Partem tanquam sui nutrit. Senec. lib. de Clem. c. xiii.

† Xenoph. Oecon. p. 827—830.

of a king, as it naturally tends to propagate riches and plenty throughout his kingdom, and to beget a spirit of industry among his subjects, which is the surest means of preventing that increase of drones and idle fellows, that are such a burden upon the public, and a dishonour to the state.

* Xenophon, in the next passage to this I have now cited, puts into the mouth of Socrates, who is introduced as a speaker therein, a very noble encomium upon agriculture, which he represents as the employment in the world the most worthy of men's application, the most ancient, and the most suitable to their nature; as the common nurse of persons of all ages and conditions of life; as the source of health, strength, plenty, riches, and a thousand sober delights and honest pleasures; as the mistress and school of sobriety, temperance, justice, religion; and, in a word, of all kinds of virtues both civil and military. After which he relates the fine saying of Lyfander, the Lacedæmonian, who, as he was walking at Sardis with the younger Cyrus, hearing from that prince's own mouth, that he himself had planted several of the trees he was looking at, made the following answer: That the world had reason to extol the happiness of Cyrus, whose virtue was as eminent as his fortune; and who, in the midst of the greatest affluence, splendor, and magnificence, had yet preserved a taste so pure and so conformable to right reason. † *Cum Cyrus respondisset, Ego ista sum dimensus, mei sunt ordines, mea descriptio, multæ etiam istarum arborum mea manu sunt satæ: tum Lyfandrum, intuentem ejus purpuram, et nitorem corporis, ornatumque Persicum multo auro multifque gemmis, dixisse: ‡ RECTE VERO TE, CYRE, BEATUM FERUNT, QUONIAM VIRTUTI TUE FORTUNA CONJUNCTA EST.* How much is it to be wished, that our young nobility, who, in the time of peace, do not know how to employ themselves, had the like taste for planting and agriculture, which surely, after such an example as that of Cyrus, should be thought no dishonour to their quality; especially if they would consider, that for several ages it was the constant employment of the bravest and most warlike people in the world! The reader may easily perceive, that I mean the ancient Romans.

* Xenophon. Œcon. p. 830—833.

† Cic. de. Senect. n. 59.

‡ In the original Greek there is still a greater energy. Δικαίως μὲν σοὶ δοκεῖς, ὦ Κύρε, εὐδαιμόνων εἶναι. ἀγαθὸς γὰρ ὢν ἀνὴρ εὐδαιμόνεις. Thou art worthy, Cyrus, of that happiness thou art possessed of; because with all thy affluence and prosperity thou art also virtuous.

THE INVENTION OF POSTS AND COURIERS.

* I promised to give some account in this place of the invention of posts and couriers. This invention is ascribed to Cyrus; nor indeed can I find any mention of such an establishment before his time. As the Persian empire, after its last conquests, was of a vast extent, and Cyrus required, that all his governors of provinces, and his chief commanders of his troops, should write to him, and give an exact account of every thing that passed in their several districts and armies; in order to render that correspondence the more sure and expeditious, and to put himself into a condition of receiving speedy intelligence of all occurrences and affairs, and of sending his orders thereupon with expedition, he caused post-houses to be built, and messengers to be appointed in every province. Having computed how far a good horse, with a brisk rider, could go in a day, without being spoiled, he had stables built in proportion at equal distances from each other, and had them furnished with horses, and grooms to take care of them. At each of these places he likewise appointed a post-master, to receive the packets from the couriers as they arrived, and give them to others, and to take the horses that performed their stage, and to find fresh ones. Thus the post went continually night and day, with extraordinary speed; nor did either rain or snow, heat or cold, or any inclemency of the season, interrupt its progress. † Herodotus speaks of the same sort of couriers in the reign of Xerxes.

These couriers were called in the Persian language, *Ἀγαστοί*. The superintendency of the posts became a considerable employment. § Darius, the last king of the ancient Persians, had it before he came to the crown. Xenophon takes notice, that this establishment subsisted in his time; which perfectly agrees with what is related in the book of Esther, concerning the edict published by Ahasuerus in favour of the Jews: which edict was carried through that vast empire with a rapidity that would have been impossible, without these posts erected by Cyrus.

* Xen. Cyrop. l. viii. p. 232.

† Her. l. viii. c. 98.

‡ *Ἀγαστοί* is derived from a word which in that language signifies a service rendered by compulsion. It is from thence the Greeks borrowed their verb *ἀγαστέω*, compellere, cogere: and the Latins, *angariare*. According to Suidas, they were likewise called *astendæ*.

§ Plut. l. i. de fortun. Alex. p. 326. et in vit. Alex. p. 674. ubi pro *Ἀσγάνδης*, legendum *Ἀσάνδης*.

The world is justly surpris'd to find, that this establishment of posts and couriers, first invented in the east by Cyrus, and continued for so many ages afterwards by his successors, especially considering the usefulness of it to a government, should never be imitated in the west, particularly by a people so expert in politics, as the Greeks and the Romans.

It is more astonishing, that, where this invention was put in execution, it was not further improved, and that the use of it was confined only to affairs of state, without considering the many advantages the public might have reaped from it, by facilitating a mutual correspondence; as well as the business of merchants and tradesmen of all kinds; by the expedition it would have procured to the affairs of private persons; the dispatch of journeys which required haste; the easy communication between families, cities and provinces; and by the safety and conveniency of remitting money from one country to another. It is well known what difficulty people at a distance had then, and for many ages afterwards, to communicate any news, or to treat of affairs together; being obliged either to send a servant on purpose, which could not be done without great charge and loss of time, or to wait for the departure of some other person that was going into the province or country whither they had letters to send; which method was liable to numberless disappointments, accidents, and delays.

At present we enjoy this general conveniency at a small expence; but we do not thoroughly consider the advantage of it; the want whereof would make us fully sensible of our happiness in this respect. France is indebted for it to the university of Paris, which I cannot forbear observing here: I hope the reader will excuse the digression. The university of Paris being formerly the only one in the kingdom, and having great numbers of scholars resorting to her from all parts of the kingdom, did, for their sakes and conveniency, establish messengers, whose business was, not only to bring clothes, silver, and gold for the students, but likewise to carry bags of law-proceedings, informations and inquests; to conduct all sorts of persons, indifferently, to or from Paris, finding them both horses and diet; as also to carry letters, parcels, and packets for the public, as well as the university.

In the university-registers of the four nations, as they are called, of the faculty of arts, these messengers are often styled *Nuntii Volantes*, to signify the great speed and dispatch they were obliged to make.

The state then is indebted to the university of Paris for the invention

invention and establishment of these messengers and letter-carriers. And it was at her own charge and expence that she erected these offices; to the satisfaction both of our kings and the public. She has moreover maintained and supported them since the year 1576, against all the various attempts of the farmers, which has cost her immense sums. For there never were any ordinary royal messengers, till Henry III. first established them in the year 1576, by his edict of November, appointing them in the same cities as the university had theirs in, and granting them the same rights and privileges as the kings, his predecessors, had granted the messengers of the university.

The university never had any other fund or support than the profits arising from the post-office. And it is upon the foundation of the same revenue, that king Lewis XV. by his decree of the council of state, of the 14th of April 1719, and by his letters patent, bearing the same date, registered in parliament, and in the chamber of accounts, has ordained, that in all the colleges of the said university the students shall be taught gratis; and has to that end, for the time to come, appropriated to the university an eight-and-twentieth part of the revenue arising from the general lease or farm of the posts and messengers of France; which eight-and-twentieth part amounted that year to the sum of 184,000 livres, or thereabouts*.

It is not therefore without reason, that the university, to whom this regulation has restored a part of her ancient lustre, reckons Lewis XV. as a kind of new founder, whose bounty has at length delivered her from the unhappy and shameful necessity of receiving wages for her labours; which in some measure dishonoured the dignity of her profession, as it was contrary to that noble, disinterested spirit, which becomes it. And indeed, the labour of masters and professors, who instruct others, ought not to be given for nothing; but neither ought it to be sold. † *Nec venire hoc beneficium oportet, nec perire.*

SECTION V.

ADMINISTRATION OF THE REVENUES.

THE prince is the sword and buckler of the state; by him are the peace and tranquillity thereof secured. But to enable him for these ends, he has occasion for arms, soldiers, arsenals, fortified towns, and ships; and all these things require great ex-

* About L. 2500 sterling.

† Quintil. l. xii. c. 7.

pences.

pences. It is moreover just and reasonable, that the king have wherewithal to support the dignity of the crown, and the majesty of the empire; as also to procure reverence and respect to his person and authority. These are the two principal reasons that have given occasion for the exacting of tribute and imposition of taxes. As the public advantage, and the necessity of defraying the expences of the state, have been the first causes of these burdens, so ought they likewise to be the constant standard of their use. Nor is there any thing in the world more just and reasonable than such impositions; since every private person ought to think himself very happy, that he can purchase his peace and security at the expence of so slender a contribution.

* The revenues of the Persian kings consisted partly in monies imposed upon the people, and partly in their being furnished with several of the products of the earth in kind; as corn, and other provisions, forage, horses, camels, or whatever rarities each particular province afforded. † Strabo relates, that the satrapæ of Armenia sent regularly every year to the king of Persia; his master, twenty thousand young colts. By this we may form a judgment of the other levies in the several provinces. But we are to consider, that the tributes were only exacted from the conquered nations: for the natural subjects, that is, the Persians, were exempt from all impositions. Nor was the custom of imposing taxes, and of determining the sums each province was yearly to pay, introduced till the reign of Darius; at which time, the pecuniary impositions, as near as we can judge from the computation made by Herodotus, which is attended with great difficulties, amounted to near forty-four millions French money ‡.

§ The place wherein was kept the public treasure, was called in the Persian language Gaza. There were treasures of this kind at Susa, at Persepolis, at Pasargada, at Damascus, and other cities. The gold and silver were there kept in ingots, and coined into money, according as the king had occasion. The money chiefly used by the Persians was of gold, and called Darics, from the name of || Darius, who first caused them to be coined, with his image on one side, and an archer on the reverse. The Daric is sometimes also called Stater, Aurcus, because the weight of it, like that of the Attic Stater,

* Herod. l. iii. c. 89—97.

† Lib. xi. p. 530.

‡ About two millions Sterling.

§§ Curt. l. iii. c. 12.

|| Darius the Mede, otherwise called Cyaxares, is supposed to have been the first who caused this money to be coined.

was two drachms of gold, which were equivalent to twenty drachms of silver, and consequently were worth ten livres of French money.

* Besides these tributes, which were paid in money, there was another contribution made in kind, by furnishing victuals and provisions for the king's table and household, grain, forage and other necessaries for the subsistence of his armies, and horses for the remounting of his cavalry. This contribution was imposed upon the six-score satrapies, or provinces, each of them furnishing such a part as they were severally taxed at. Herodotus observes, that the province of Babylon, the largest and wealthiest of them all, did alone furnish the whole contribution for the space of four months, and consequently bore a third part of the burden of the whole imposition, whilst all the rest of Asia together did but contribute the other two-thirds.

By what has been already said on this subject, we see the kings of Persia did not exact all their taxes and impositions in money, but were content to levy a part of them in money, and to take the rest in such products and commodities as the several provinces afforded; which is a proof of the great wisdom, moderation, and humanity of the Persian government. Without doubt they had observed, how difficult it often is for the people, especially in countries at a distance from commerce, to convert their goods into money without suffering great losses; whereas nothing can tend so much to the rendering of taxes easy, and to shelter the people from vexation and trouble, as well as expence, as the taking in payment from each country such fruits and commodities as that country produceth; by which means the contribution becomes easy, natural, and equitable.

† There were likewise certain cantons assigned and set apart for the maintaining of the queen's toilet and wardrobe; one for her girdle, another for her veil, and so on for the rest of her vestments: and these cantons, which were of a great extent, since one of them contained as much ground as a man could walk over in a day; these cantons, I say, took their names from their particular use, or part of the garments to which they were appropriated; and were accordingly called, one the queen's girdle, another the queen's veil, and so on. In Plato's time, the same custom continued among the Persians.

‡ The way of the king's giving pensions in those days to

* Her. l. iii. c. 91—97. et l. i. c. 192.

† Plut. in Alc. c. i. p. 123.

‡ Plut. in Them. p. 127.

such persons as he had a mind to gratify, was exactly like what I have observed concerning the queen. We read, that the king of Persia assigned the revenue of four cities to Themistocles; one of which was to supply him with wine, another with bread, the third with meats for his table, and the fourth with his clothes and furniture. * Before that time, Cyrus had acted in the same manner with Pytharchus of Cyzicus, for whom he had a particular consideration, and to whom he gave the revenue of seven cities. In following times, we find many instances of a like nature.

ARTICLE II.

OF THEIR WAR.

THE people of Asia in general were naturally of a warlike disposition, and did not want courage; but in time they all grew effeminate, through luxury and pleasure. When I say all, I must be understood to except the Persians, who even before Cyrus, as well as in his reign, had the reputation of being a people of a very military genius. The situation of their country, which is rugged and mountainous, might be one reason of their hard and frugal manner of living: which is a thing of no little importance for the forming of good foldiers. But the good education which the Persians gave their youth, was the chief cause of the courage and martial spirit of that people.

With respect therefore to the manners, and particularly to the article which I am now treating of, we must make some distinction between the different nations of Asia: so that in the following account of military affairs, what perfection and excellence you find in the rules and principles of war, is to be applied only to the Persians, as they were in Cyrus's reign; the rest belongs to the other nations of Asia, the Assyrians, Babylonians, Medes, Lydians, and to the Persians likewise after they had degenerated from their ancient valour, which happened not long after Cyrus, as will be shown in the sequel.

I. THEIR ENTRANCE INTO THE SERVICE, OR INTO MILITARY DISCIPLINE.

† THE Persians were trained up to the service from their tender years, by passing through different exercises. Generally

* Athen. l. i. p. 30.

† Strab. l. xv. p. 734. Am. Mar. l. xxiii. sub finem.

speaking, they served in the armies, from the age of 20 to 50 years; and whether they were in peace or war, they always wore swords, as our gentlemen do, which was never practised among the Greeks or the Romans. They were obliged to list themselves at the time appointed; and it was esteemed a crime to desire to be dispensed with in that respect, as will be seen hereafter, by the cruel treatment given by Darius and Xerxes* to two young noblemen, whose fathers had desired, as a favour, that their sons might be permitted to stay at home, for a comfort to them in their old age.

† Herodotus speaks of a body of troops appointed to be the king's guard, which were called Immortal, because this body, which consisted of 10,000, perpetually subsisted, and was always complete; for as soon as any of the men died, another was immediately put into his place. The establishment of this body probably began with the 10,000 men sent for by Cyrus out of Persia to be his guard. They were distinguished from all the other troops by the richness of their armour, and still more by their singular courage. ‡ Quintus Curtius mentions also this body of men, and another body besides, consisting of 15,000, designed in like manner to be a guard to the king's person: the latter were called Doryphori, or the Lancers.

II. THEIR ARMOUR.

The ordinary arms of the Persians were a sabre, or scymitar, *acinaces*, as it is called in Latin; a kind of dagger which hung in their belt on the right side; a javelin, or half pike, having a sharp pointed iron at the end.

It seems that they carried two javelins, or lances, one to sling, and the other to fight with. They made great use of the bow, and of the quiver in which they carried their arrows. The sling was not unknown among them; but they did not set much value upon it.

It appears from several passages in ancient authors, that the Persians wore no helmets, but only their common caps, which they called *tiaras*; this is particularly said of Cyrus the younger, § and of his army. And yet the same authors, in other places, make mention of their helmets; from whence we must conclude, that their custom had changed according to the times.

The foot, for the most part, wore cuirasses made of brass,

* Herod. l. iv. et vi. Sen. de Ira, l. iii. c. 16, 17. † Lib. vii. c. 85.

‡ Herod. l. iii. c. 3.

§ De Exped. Cyr. l. i. p. 263.

which were so artificially fitted to their bodies, that they were no impediment to the motion and agility of their limbs; no more than the vambraces, or other pieces of armour, which covered the arms, thighs, and legs of the horsemen. Their horses themselves, for the most part, had their faces, breasts, and flanks covered with brass. These were what are called *Equi Cataphracti*, barbed horses.

Authors differ very much about the form and fashion of their shields. At first they made use of very small and light ones; made only of twigs of osier, *gerra*. But it appears from several passages, that they had also shields of brass, which were of a great length.

We have already observed, that in the first ages the light-armed soldiers, that is, the archers, slingers, &c. composed the bulk of the armies amongst the Persians and Medes. Cyrus, who had found by experience, that such troops were only fit for skirmishing, or fighting at a distance, and who thought it most advantageous to come directly to close fight; he, I say, for these reasons, made a change in his army, and reduced those light-armed troops to a very few, arming the far greater number at all points, like the rest of the army.

III. CHARIOTS ARMED WITH SCYTHES.

* Cyrus introduced a considerable change likewise with respect to the chariots of war. These had been in use a long while before his time, as appears both from Homer and the sacred writings. These chariots had only two wheels, and were generally drawn by four horses abreast, with two men in each; one of distinguished birth and valour, who fought, and the other only for driving the chariot. Cyrus thought this method, which was very expensive, was but of little service; since for the equipping of 300 chariots, were required 1200 horses and 600 men, of which there were but 300 who really fought, the other 300, though all men of merit and distinction, and capable of doing great service, if otherwise employed, serving only as charioteers or drivers. To remedy this inconvenience, he altered the form of the chariots, and doubled the number of the fighting men that rode in them, by putting the drivers into a condition to fight, as well as the others.

He caused the wheels of the chariots to be made stronger, that they should not be easily broken; and their axle-trees to be made longer, to make them the more firm and steady.

* Xen. Cyr. l. vi. p. 152.

At each end of the axle-tree he caused scythes to be fastened that were three feet long, and placed horizontally; and caused other scythes to be fixed under the same axle-tree with their edges turned to the ground, that they might cut in pieces men, or horses, or whatever the impetuous violence of the chariots should overturn. * It appears from several passages in authors, that in after-times, besides all this, they added two long iron pikes at the end of the pole, in order to pierce whatever came in the way; and that they armed the hinder part of the chariot with several rows of sharp knives to hinder any one from mounting behind.

These chariots were in use for many ages in all the eastern countries. They were looked upon as the principal strength of the armies, as the most certain causes of the victory, and as an apparatus the most capable of all others to strike the enemy with consternation and terror.

But in proportion as the military art improved, the people found the inconveniences of them, and at length laid them aside; for to reap any advantage from them, it was necessary to fight in vast large plains, where the soil was very even, and where there were no rivulets, gutters, woods, nor vineyards.

In after-times several methods were invented to render these chariots absolutely useless. † It was enough to cut a ditch in their way, which immediately stopped their course. Sometimes an able and experienced general, as Eumenes in the battle which Scipio fought with Antiochus, would attack the chariots with a detachment of slingers, archers, and spearmen, who, spreading themselves on all sides, would pour such a storm of stones, arrows, and lances, upon them, and at the same time fall a shouting so loud with the whole army, that they terrified the horses of the chariots, and occasioned such a disorder and confusion among them, as often made them turn about and run foul upon their own forces. ‡ At other times they would render the chariots ineffectual and inactive, only by marching over the space, which separated the two armies, with an extraordinary swiftness, and advancing suddenly upon the enemy; for the strength and execution of the chariots proceeded from the length of their course, which was what gave that impetuosity and rapidity to their motion, without which they were but very feeble and insignificant. It was after this manner, that the Romans under Sylla, at the battle of Chæronea, defeated and put to flight the enemy's chariots by raising loud peals of

* Liv. l. xxxvii. n. 41.

† Ibid.

‡ Plut. in Syl. p. 463.

laughter,

laughter, as if they had been at the games of the Circus, and by crying out they should send more.

IV. THEIR DISCIPLINE IN PEACE AS WELL AS WAR.

Nothing can be imagined more perfect, than the discipline and good order of the troops in Cyrus's reign, whether in peace or war.

The methods used by that great prince, as is fully related in Xenophon's *Cyropædia*, in order to form his troops by frequent exercises, to inure them to fatigue by keeping them continually breathing and employed in laborious works, to prepare them for real battles by mock engagements, to fire them with courage and resolution by exhortations, praises, and rewards; all this, I say, is a perfect model for all who have the command of troops, to which, generally speaking, peace and tranquillity become extremely pernicious; for a relaxation of discipline, which usually ensues, enervates the vigour of the soldiers; and their inaction blunts that edge of courage, which the motion of armies, and the approach of enemies, infinitely sharpen and excite. * A wise prescience of the future ought to make us prepare in time of peace whatever will be needful in time of war.

Whenever the Persian armies marched, every thing was ordered and carried on with as much regularity and exactness, as on a day of battle; not a soldier or officer daring to quit his rank, or remove from the colours. It was the custom among all Asiatics, whenever they encamped, though but for a day or a night, to have their camp surrounded with pretty deep ditches. This they did to prevent being surprised by the enemy, and that they might not be forced to engage against their inclination. † They usually contented themselves with covering their camp with a bank of earth dug out of these ditches; though sometimes they fortified them with good pallisadoes, and long stakes driven into the ground.

By what has been said of their discipline in time of peace, and of their manner of marching and encamping their armies, we may judge of their exactness on a day of battle. Nothing can be more wonderful than the accounts we have of it in several parts of the *Cyropædia*. No single family can be better regulated, or pay a more speedy and exact obedience to the just

* ————— Metuensque futuri,

In pace, ut sapiens, aptarit idonea bello.

Hôr. Sat. ii. l. 2.

† Diod. l. i. p. 24, 25.

signal than the whole army of Cyrus. He had long accustomed them to that prompt obedience, on which the success of all enterprises depends. For what avails the best head in the world, if the arms do not act conformably, and follow its directions? At first he had used some severity, which is necessary in the beginning, in order to establish a good discipline; but this severity was always accompanied with reason, and tempered with kindness. The example of their * leader, who was the first upon all duty, gave weight and authority to his discourse, and softened the rigour of his commands. The unalterable rule he laid down to himself, of granting nothing but to merit only; and of refusing every thing to favour, was a sure means of keeping all the officers attached to their duty, and of making them perpetually vigilant and careful. † For there is nothing more discouraging to persons of that profession, even to those who love their prince and their country, than to see the rewards, to which the dangers they have undergone, and the blood they have spilt, entitle them, conferred upon others. Cyrus had the art of inspiring his common soldiers even with a zeal for discipline and order, by first inspiring them with a love for their country, for their honour, and their fellow-citizens; and, above all, by endearing himself to them, by his bounty and liberality. These are the true methods of establishing and supporting military discipline in its full force and vigour.

V. THEIR ORDER OF BATTLE.

As there were but very few fortified places in Cyrus's time, all their wars were little else but field expeditions; for which reason that wise prince found out, by his own reflection and experience, that nothing contributed more to victory than a numerous and good cavalry; and that the gaining of one single pitched battle was often attended with the conquest of a whole kingdom. Accordingly we see, that having found the Persian army entirely destitute of that important and necessary succour, he turned all his thoughts towards remedying that defect; and so far succeeded, by his great application and activity, as to form a body of Persian cavalry, which became superior to that of his enemies, in goodness at least, if not in number‡. There

* Dux, cultu levi, capite intecto, in agmine, in laboribus frequens adesse. laudem strenuis, solatium invalidis, exemplum omnibus ostendere. Tacit. Annal. l. xiii. c. 35.

† Cecidisse in irritum labores, si præmia periculorum soli assequantur, qui periculis non assuerunt. Tacit. Hist. l. iii. c. 52.

‡ Her. l. vii. c. 40. Strab. l. x. p. 530.

were several breeds of horses in Persia and Media ; but in the latter province, those of a place called Nisea were the most esteemed ; and it was from thence the king's stable was furnished. We shall now examine what use they made of their cavalry and infantry.

The celebrated battle of Thymbraea may serve to give us a just notion of the tactics of the ancients in the days of Cyrus, and to show how far their ability extended either in the use of arms, or the disposition of armies.

They knew that the most advantageous order of battle was to place the infantry in the centre, and the cavalry, which consisted chiefly of the cuirassiers, on the two wings of the army. By this disposition the flanks of the foot were covered, and the horse were at liberty to act and extend themselves, as occasion should require.

They likewise understood the necessity of drawing out an army into several lines, in order to support one another ; because otherwise, one single line might easily be pierced through and broken ; so would not be able to rally, and consequently the army would be left without resource : for which reason, they formed the first line of foot heavily armed, * 12 men deep, who, on the first onset, made use of the half-pike ; and afterwards, when the fronts of the two armies came close together, engaged the enemy body to body with their swords, or scymitars.

The second line consisted of such men as were lightly armed, whose manner of fighting was to sling their javelins over the heads of the first. These javelins were made of a heavy wood, were pointed with iron, and were slung with great violence. The design of them was to put the enemy into disorder, before they came to close fight.

The third line consisted of archers, whose bows being bent with the utmost force, carried their arrows over the heads of the two preceding lines, and extremely annoyed the enemy. These archers were sometimes mixed with slingers, who slung great stones with a terrible force ; but, in after-time, the Rhodians, instead of stones, made use of leaden bullets, which the slings carried a great deal farther.

A fourth line, formed of men in the same manner as those of the first, formed the rear of the main body. This line was intended for the support of the others, and to keep them to their duty, in case they gave way. It served likewise for a

* Before Cyrus's time it was of 24 men.

rear-guard, and a body of reserve to repulse the enemy, if they should happen to penetrate so far.

They had, besides, moving towers, carried upon huge wag-gons, drawn by 16 oxen each, in which were 20 men, whose business was to discharge stones and javelins. These were placed in the rear of the whole army behind the body of reserve, and served to support their troops, when they were driven by the enemy, and to favour their rallying when in disorder.

They made great use, too, of their chariots armed with scythes, as we have already observed. These they generally placed in the front of the battle, and some of them at certain times upon the flanks of the army, or when they had reason to fear their being surrounded.

Thus far, and not much farther, did the ancients carry their knowledge in the military art with respect to their battles and engagements : but we do not find they had any skill in chusing advantageous posts ; in seasonably possessing themselves of a favourable country ; of bringing the war into a close one ; of making use of defiles and narrow passes, either to molest the enemy in their march, or to cover themselves from their attacks ; of laying artful ambuscades ; of protracting a campaign to a great length by wise delays ; of not suffering a superior enemy to force them to a decisive action, and of reducing him to the necessity of preying upon himself through the want of forage and provisions : neither do we see, that they had much regard to the defending of their right and left with rivers, marshes, or mountains ; and by that means to make the front of a smaller army equal to that of another much more numerous, and to put it out of the enemy's power to surround or flank them.

Yet in Cyrus's first campaign against the Armenians, and afterwards against the Babylonians, there seem to have been some beginnings, and a kind of essays of this art ; but they were not improved, or carried to any degree of perfection in those days. Time, reflection, and experience, made the great commanders in after-ages acquainted with these precautions and subtleties of war ; and we have already shown, in the wars of the Carthaginians, what use Hannibal, Fabius, Scipio, and other generals of both nations, made of them.

VI. THEIR MANNER OF ATTACKING AND DEFENDING STRONG PLACES.

The ancients both devised and executed all that could be expected

expected from the nature of the arms known in their days, as also from the force and the variety of engines then in use, either for attacking or defending fortified places.

I. THEIR WAY OF ATTACKING PLACES.

The first method of attacking a place was by blockade. They invested the town with a wall built quite round it, and in which, at proper distances, were made redoubts and places of arms; and between the wall and the town they dug a deep trench, which they strongly fenced with pallisadoes, to hinder the besieged from going out, as well as to prevent succours or provisions from being brought in. In this manner they waited till famine did what they could not effect by force or art. From hence proceeded the length of the sieges related by the ancients; as that of *Troy, which lasted ten years; that of Azoth by Psammeticus, which lasted 20; that of Nineveh, where we find Sardanapalus defended himself for the space of seven. And Cyrus might have lain a long time before Babylon, where they had laid in a stock of provisions for 20 years, if he had not used a different method for taking it.

As they found blockades extremely tedious from their duration, they invented the method of scaling, which was done by raising a great number of ladders against the walls, by means whereof a great many files of soldiers might climb up together, and force their way in.

To render this method of scaling impracticable, or at least ineffectual, they made the walls of their city extremely high, and the towers wherewith they were flanked still considerably higher, that the ladders of the besiegers might not be able to reach the top of them. This obliged them to find out some other way of getting to the top of the ramparts; and this was, building moving towers of wood still higher than the walls, and by approaching them with these wooden towers. On the top of these towers, which formed a kind of platform, was placed a competent number of soldiers, who, with darts and arrows, and the assistance of their balistæ and catapultæ, scoured the ramparts, and cleared them of the defenders; and then from a lower stage of the tower, they let down a kind of draw-bridge, which rested upon the wall, and gave the soldiers admittance.

A third method, which extremely shortened the length of their sieges, was that of the battering-ram, by which they made breaches in the walls, and opened themselves a passage in-

* Homer makes no mention of the ram, or any warlike engine.

to the places besieged. This battering-ram was a vast thick beam of timber, with a strong head of iron or brass at the end of it ; which was pushed with the utmost force against the walls. There were several kinds of them ; but I shall give a more ample and particular account of these, as well as of other warlike engines, in another place.

They had still a fourth method of attacking places, which was, that of sapping and undermining ; and this was done two different ways ; that is, either to carry on a subterranean path quite under the walls, into the heart of the city, and so open themselves a passage and entrance into it ; or else, after they had sapped the foundation of the wall, and put supporters under it, to fill the space with all sorts of combustible matter, and then to set that matter on fire, in order to burn down the supporters, calcine the materials of the wall, and throw down part of it.

II. THEIR MANNER OF DEFENDING PLACES.

With respect to the fortifying and defending of towns, the ancients made use of all the fundamental principles and essential rules now practised in the art of fortification. They had the method of overflowing the country round about, to hinder the enemy's approaching the town ; they made their ditches deep, and of a steep ascent, and fenced them round with palisadoes, to make the enemy's ascent or descent the more difficult ; they made their ramparts very thick, and fenced them with stone, or brick-work, that the battering-ram should not be able to demolish them ; and very high, that the scaling of them should be equally impracticable ; they had their projecting towers, from whence our modern bastions derived their origin, for the flanking of the curtains ; the ingenious invention of different machines for the shooting of arrows, throwing of darts and lances, and hurling of great stones with vast force and violence ; their parapets and battlements in the walls for the soldiers security, and their covered galleries, which went quite round the walls, and served as subterraneous passages ; their entrenchments behind the breaches, and necks of the towers ; they made their sallies too, in order to destroy the works of the besiegers, and to set their engines on fire ; as also their countermines to defeat the mines of the enemy ; and, lastly, they built citadels, as places of retreat in case of extremity, to serve as the last resource to a garrison upon the point of being forced, and to make the taking of the town of no effect, or at least to obtain a more advantageous capitulation. All these methods of
defending

defending places against those who besieged them, were known in the art of fortification, as it was practised among the ancients; and they are the very same as are now in use among the moderns, allowing for such alterations as the difference of arms has occasioned.

I thought it necessary to enter into this detail, in order to give the reader an idea of the ancient manner of defending fortified towns; as also to remove a prejudice which prevails among the moderns, who imagine, that, because new names are now given to the same things, the things themselves are therefore different in nature and principle. Since the invention of gunpowder, cannon indeed have been substituted in the place of the battering-ram, and musket-shot in the room of balistæ, catapultæ, scorpions, javelins, slings, and arrows. But does it therefore follow, that any of the fundamental rules of fortification are changed? By no means. The ancients made as much of the solidity of bodies, and the mechanic powers of motion, as art and ingenuity would admit.

VII. THE CONDITION OF THE PERSIAN FORCES AFTER CYRUS'S TIME.

I have already observed, more than once, that we must not judge of the merit and courage of the Persian troops at all times, by what we see of them in Cyrus's reign. I shall conclude this article of war with a judicious reflection made by Monsieur Bossuet, bishop of Meaux, on that subject. He observes, that, after the death of that prince, the Persians, generally speaking, were ignorant of the great advantages that result from severity, order, or discipline; from the drawing up of an army; their order in marching and encamping; and that happiness of conduct which moves those great bodies without disorder or confusion. Full of a vain ostentation of their power and greatness, and relying more upon strength than prudence; upon the number rather than the choice of their troops, they thought they had done all that was necessary, when they had drawn together immense numbers of people, who fought indeed with resolution enough, but without order, and who found themselves incumbered with vast multitudes of useless persons, in the retinue of the king and his chief officers. For to such an height was their luxury grown, that they would needs have the same magnificence, and enjoy the same pleasures and delights in the army, as in the king's court; so that in their wars the kings marched accompanied with their wives, their concubines, and all their eunuchs. Their silver and gold plate,
and

and all their rich furniture, were carried after them in prodigious quantities ; and, in short, all the equipage and utensils so voluptuous a life requires. An army composed in this manner, and already clogged with the excessive number of troops, had the additional load of vast multitudes of such as did not fight. In this confusion the troops could not act in concert : their orders never reached them in time ; and in action every thing went on at random, as it were, without the possibility of any commander's preventing disorder. Add to this, the necessity they were under of finishing an expedition quickly, and of passing into an enemy's country with great rapidity ; because such a vast body of people, greedy not only of the necessaries of life, but of such things also as were requisite for luxury and pleasure, consumed all that could be met with in a very short time ; nor indeed is it easy to comprehend from whence they could procure subsistence.

But with all this vast train, the Persians astonished those nations that were as unexpert in military affairs as themselves ; and many of those that were better versed therein, were yet overcome by them, being either weakened or distressed by their own divisions, or overpowered by their enemy's numbers. And by this means Egypt, as proud as she was of her antiquity, her wise institutions, and the conquests of her Sesostris, became subject to the Persians. Nor was it difficult for them to conquer the Lesser Asia, and such Greek colonies as the luxury of Asia had corrupted. But when they came to engage with Greece itself, they found what they had never met with before, regular and well-disciplined troops, skilful and experienced commanders, soldiers accustomed to temperance, whose bodies were inured to toil and labour, and rendered both robust and active, by wrestling and other exercises practised in that country. The Grecian armies indeed were but small ; but they were like your strong, vigorous bodies, that seem to be all nerves and sinews, and full of spirits in every part : at the same time they were so well commanded, and so prompt in obeying the orders of their generals, that one would have thought all the soldiers had been actuated by one soul ; so perfect an harmony was there in all their motions.

ARTICLE III.

ARTS AND SCIENCES.

I do not pretend to give an account of the eastern poetry, of which we know little more than what we find in the books
of

of the Old Testament. Those precious fragments are sufficient to let us know the origin of poesy; its true design; the use that was made of it by those inspired writers, namely, to celebrate the perfections, and sing the wonderful works of God; as also the dignity and sublimity of style which ought to accompany it, and be adapted to the majesty of the subject it treats. The discourses of Job's friends, who lived in the east, as he himself did, and who were distinguished among the Gentiles, as much by their learning as their birth, may likewise give us some notion of the eastern eloquence in those early ages.

What the Egyptian priests said of the Greeks in general, and of the Athenians in particular, according to *Plato, that they were but children in antiquity, is very true with respect to arts and sciences, of which they have falsely ascribed the invention to chimerical persons, much posterior to the deluge. † The holy scripture informs us, that, before that epocha, God had discovered to mankind the art of tilling and cultivating the ground; of feeding their flocks and cattle, when their habitation was in tents; of spinning wool and flax, and weaving it into stuffs and linen; of forging and polishing iron and brass, and putting them to numberless uses that are necessary and convenient for life and society.

We learn from the same scriptures, that, very soon after the deluge, human industry had made several discoveries, very worthy of admiration; as, 1. The art of spinning gold thread, and of interweaving it with stuffs. 2. That of beating gold, and with light thin leaves of it to gild wood and other materials. 3. The secret of casting metals; as brass, silver, or gold; and of making all sorts of figures with them in imitation of nature; of representing any kind of different objects; and of making an infinite variety of vessels of those metals, for use and ornament. 4. The arts of painting, or carving upon wood, stone, or marble: and, 5. to name no more, that of dying their silks and stuffs, and giving them the most exquisite and beautiful colours.

As it was in Asia that men first settled after the deluge, it is easy to conceive that Asia must have been the nurse, as it were, of arts and sciences, of which the remembrance had been preserved by tradition, and which were afterwards revived again, and restored by means of men's wants and necessities, which put them upon all the methods of industry and application.

* In Timæo, p. 22.

† Gen. c. vi.

SECTION I.

ARCHITECTURE.

The building of the tower of Babel, and, shortly after, of those famous cities, Babylon and Nineveh, which have been looked upon as prodigies; the grandeur and magnificence of royal and other palaces, divided into sundry halls and apartments, and adorned with every thing that either decency or conveniency could require; the regularity and symmetry of the pillars and vaulted roofs, raised and multiplied one upon another; the noble gates of their cities; the breadth and thickness of their ramparts; the height and strength of their towers; their large commodious keys on the banks of their great rivers; and their curious bold bridges built over them: all these things, I say, with many other works of the like nature, shew to what a pitch of perfection architecture was carried in those ancient times.

Yet I cannot say, whether in those ages this art arose to that degree of perfection which it afterwards attained in Greece and Italy; or whether those vast structures in Asia and Egypt, so much boasted of by the ancients, were as remarkable for their beauty and regularity, as they were for their magnitude and spaciousness. We hear of five orders in architecture, the Tuscan, Doric, Ionic, Corinthian, and Composite: but we never hear of an Asiatic or Egyptian order, which gives us reason to doubt whether the symmetry, measures, and proportions of pillars, pilasters, and other ornaments in architecture, were exactly observed in those ancient structures.

SECTION II.

MUSIC.

It is no wonder that in a country like Asia, addicted to voluptuous and luxurious living, music, which is in a manner the soul of such enjoyments, was in high esteem, and cultivated with great application. The very names of the principal notes of ancient music, which the modern has still preserved, namely, the Doric, Phrygian, Lydian, Ionian, and Æolian, sufficiently indicate the place where it had its origin; or at least, where it was improved and brought to perfection. * We learn from holy scripture, that in Laban's time instrumental music was much in use in the country where he dwelt, that is in Mesopo-

* Gen. xxxi. 27.

tamia ; since, among other reproaches he makes to his son-in-law Jacob, he complains, that, by his precipitate flight, he had put it out of his power to conduct him and his family “ with mirth and with songs, with tabret and with harp.” * Among the booty that Cyrus ordered to be set apart for his uncle Cyaxares, mention is made of two famous female musicians †, very skilful in their profession, who accompanied a lady of Susa, and were taken prisoners with her.

To determine what degree of perfection music was carried to by the ancients, is a question which very much puzzles the learned. It is the harder to be decided, because, to determine justly upon it, it seems necessary we should have several pieces of music composed by the ancients, with their notes, that we might examine it both with our eyes and ears. But, unhappily, it is not with music in this respect as with ancient sculpture and poetry, of which we have so many noble monuments remaining ; whilst, on the contrary, we have not any one piece of their composition in the other science, by which we can form a certain judgment of it, and determine whether the music of the ancients was as perfect as ours.

It is generally allowed, that the ancients were acquainted with the triple symphony, that is, the harmony of voices, that of instruments, and that of voices and instruments in concert.

It is also agreed, that they excelled in what relates to the rhythmus. What is meant by rhythmus, is the assemblage or union of various times in music, which are joined together with a certain order, and in certain proportions. To understand this definition, it is to be observed, that the music we are here speaking of, was always set and sung to words of certain verses, in which every syllable was distinguished into long and short ; that the short syllable was pronounced as quick again as the long ; that therefore the former was reckoned to make up but one time, whilst the latter made up two ; and consequently the sound which answered to this, was to continue twice as long as the sound which answered to the other ; or, which is the same thing, it was to consist of two times, or measures, whilst the other comprehended but one ; that the verses which were sung, consisted of a certain number of feet formed by the different combination of these long and short syllables ; and that the rhythmus of the song regularly followed the march of these feet. As these feet, of what nature or extent soever, were always divided into two equal or unequal parts, of which

* Cyrop. l. iv. p. 13.

† Μουσουργὲς δύο τὰς κατέτισας.

the former was called *ἀγῆσις*, elevation or raising; and the latter *θίσις*, depression or falling: so the rhythmus of the song, which answered to every one of those feet, was divided into two parts equally or unequally by what we call a beat, and a rest or intermission. The scrupulous regard the ancients had to the quantity of their syllables in their vocal music, made their rhythmus much more perfect and regular than ours: for our poetry is not formed upon the measure of long and short syllables; but nevertheless a skilful musician amongst us, may, in some sort, express, by the length of the sounds, the quantity of every syllable. This account of the rhythmus of the ancients I have copied from one of the dissertations of Monsieur Burette; which I have done out of regard for young students, to whom this little explanation may be of great use for the understanding of several passages in ancient authors. I now return to my subject.

The principal point in dispute among the learned, concerning the music of the ancients, is, to know whether they understood music in several parts, that is a composition consisting of several parts, and in which all those different parts form each by itself a complete piece, and at the same time have an harmonious connection, as it is in our counter-point or concert, whether simple or compounded.

If the reader be curious to know more concerning this matter, and whatever else relates to the music of the ancients, I refer him to the learned dissertations of the above-mentioned Mr. Burette, inserted in the 3d, 4th, and 5th volumes of the *Memoirs of the Royal Academy des Belles Lettres*; which show the profound erudition and exquisite taste of that writer.

SECTION III.

PHYSIC.

WE likewise discover in those early times the origin of physic, the beginnings of which, as of all other arts and sciences, were very rude and imperfect. * Herodotus, and, after him, Strabo, observe, that it was a general custom among the Babylonians to expose their sick persons to the view of passengers, in order to learn of them, whether they had been afflicted with the like distemper, and by what remedies they had been cured. From hence several people have pretended that physic is no-

* Her. l. i. c. 197. Strab. l. xvi. p. 746.

thing else but a conjectural and experimental science, entirely resulting from observations made upon the nature of different diseases, and upon such things as are conducive or prejudicial to health. It must be confessed, that experience will go a great way; but that alone is not sufficient. The famous Hippocrates made great use of it in his practice; but he did not entirely rely upon it. * The custom was in those days, for all persons that had been sick, and were cured, to put up a picture of Æsculapius, wherein they gave an account of the remedies that had restored them to their health. That celebrated physician caused all these inscriptions and memorials to be copied out, which were of great advantage to him.

† Physic was, even in the time of the Trojan war, in great use and esteem. Æsculapius, who flourished at that time, is reckoned the inventor of that art, and had even then brought it to great perfection by his profound knowledge in botany, by his great skill in medicinal preparations and surgical operations: for in those days these several branches were not separated from one another, but were all included together under the denomination of physic.

‡ The two sons of Æsculapius, Podalirius and Machaon, who commanded a certain number of troops at the siege of Troy, were both excellent physicians and brave officers; and rendered as much service to the Grecian army by their skill in their physical, as they did by their courage and conduct in their military capacity. § Nor did Achilles himself, or even Alexander the Great in after-times, think the knowledge of this science improper for a general, or beneath his dignity. On the contrary, he learned it himself of Chiron, the centaur, and afterwards instructed his governor and friend Patroclus in it, who did not disdain to exercise the art, in healing the wound of Eurypilus. This wound he healed by the application of a certain root, which immediately assuaged the pain, and stopped the bleeding. Botany, or that part of physic which treats of herbs and plants, was very much known, and almost the only branch of the science used in those early times||. Virgil, speaking of a celebrated physician, who was instructed in his art by Apollo himself, seems to confine that profession to the knowledge of simples. *Scire potestates herbarum usumque mendi maluit.* It was nature herself that offered those innocent and salutary remedies, and seemed to invite mankind to make

* Plin. l. xxix. c. 1. Strab. l. viii. p. 374.

† Hom. Iliad. l. x. ver. 821—847.

|| Æn. l. xii. ver. 396.

‡ Diod. l. v. p. 341.

§ Plut. in Alex. p. 668.

use of them. * Their gardens, fields, and woods supplied them gratis with an infinite plenty and variety. † As yet no use was made of minerals, treacles, and other compositions, since discovered by cloſer and more inquisitive reſearches into nature.

‡ Pliny ſays, that phyſic, brought by *Æſculapius* into great reputation about the time of the Trojan war, was ſoon after neglected and loſt, and lay in a manner buried in darkneſs till the time of the Peloponneſian war, when it was revived by *Hippocrates*, and reſtored to its ancient honour and credit. This may be true with reſpect to Greece; but in Perſia we find it always cultivated, and conſtantly held in great reputation. § The great *Cyrus*, as is obſerved by *Xenophon*, never failed to take a certain number of excellent phyſicians along with him in the army, rewarding them very liberally, and treating them with particular regard: he further remarks that in this *Cyrus* only followed a cuſtom, that had been anciently eſtabliſhed among their generals; || and that the younger *Cyrus* acted in the ſame manner.

It muſt nevertheleſs be acknowledged, that it was *Hippocrates*, who carried this ſcience to its higheſt perfection: and though it be certain, that ſeveral improvements and new diſcoveries have been made in that art ſince his time, yet he is ſtill looked upon by the ableſt phyſicians, as the firſt and chief maſter of the faculty, and as the perſon whoſe writings ought to be the chief ſtudy of thoſe that would diſtinguiſh themſelves in that profeſſion.

Men thus qualified, who, beſides their having ſtudied the moſt celebrated phyſicians, as well ancient as modern, beſides the knowledge they have acquired of the virtues of ſimples, the principles of natural philoſophy, and the conſtitution and contexture of human bodies, have had a long practice and experience, and to that have added their own ſerious reflections; ſuch men as theſe, in a well-ordered ſtate, deſerve to be highly rewarded and diſtinguiſhed, as the Holy Spirit itſelf ſignifies to us in the ſacred writings: “** The ſkill of the phyſician “ ſhall lift up his head; and in the ſight of great men he ſhall “ be in admiration;” ſince all their labours, lucubrations, and watchings, are devoted to the people’s health, which of all human bleſſings is the deareſt and moſt valuable. And yet this bleſſing is what mankind are the leaſt careful to preſerve. They

* Plin. l. xxvi. c. 1.

† Ibid. l. xxiv. c. 1.

‡ Lib. xxix. c. 9.

§ Cyrop. l. i. p. 29. et l. viii. p. 212.

|| De exp. Cyrop. l. ii. p. 311.

** Ecclus. xxxviii. 3.

do not only destroy it by riot and excess, but through a blind credulity they foolishly intrust it with persons of no skill or experience*, who impose upon them by their impudence and presumption, or seduce them by their flattering assurances of infallible recovery.

SECTION IV.

ASTRONOMY.

As much as the Grecians desired to be esteemed the authors and inventors of all arts and sciences, they could never absolutely deny the Babylonians the honour of having laid the foundations of astronomy†. The advantageous situation of Babylon, which was built upon a wide extended flat country, where no mountains bounded the prospect; the constant clearness and serenity of the air in that country, so favourable to the free contemplation of the heavens; perhaps also the extraordinary height of the tower of Babel, which seemed to be intended for an observatory; all these circumstances were strong motives to engage this people to a more nice observation of the various motions of the heavenly bodies, and the regular course of the stars. ‡The abbot Renaudot, in his dissertation upon the sphere, observes, that the plain, which in scripture is called Shinar, and on which Babylon stood, is the same that is called by the Arabians Sinjar, where the caliph Almamon, the seventh of the Habbassides, in whose reign the sciences began to flourish among the Arabians, caused the astronomical observations to be made, which for several ages directed all the astronomers of Europe; and that the sultan Gelaeddin Melikschah, the third of the Seljukides, caused a course of the like observations to be made near 300 years afterwards in the same place: from whence it appears, that this place was always reckoned one of the properest in the world for astronomical observations.

The ancient Babylonians could not have carried theirs to any great perfection for want of the help of telescopes, which are of modern invention, and have greatly contributed of late

* Palam est, ut quisque inter istos loquendo polleat, imperatorem illico vitæ nostræ necisque fieri.—Adeo blanda est sperandi pro se cuique dulcedo. Plin. l. xxix. c. i.

† A principio Assyrii propter planitiem magnitudinemque regionum quas incolebant, cum cælum ex omni parte patens et apertum intuerentur, trajectiones motusque stellarum observaverunt. Cic. lib. i. de Divin. n. 2.

‡ Memoirs of the Academy des Belles Lettres, Vol. I. Part ii. p. 2.

years to render our astronomical inquiries more perfect and exact. Whatever they were, they have not come down to us. Epigenes, a great and credible author, according to Pliny *, speaks of observations made for the space of 720 years, and imprinted upon squares of brick, which, if it be true, must reach back to a very early antiquity. † Those of which Callisthenes, a philosopher in Alexander's court, makes mention, and of which he gave Aristotle an account, include 1903 years, and consequently must commence very near the deluge, and the time of Nimrod's building the city of Babylon.

We are certainly under great obligations, which we ought to acknowledge, to the labours and curious inquiries of those who have contributed to the discovery or improvement of so useful a science; a science, not only of great service to agriculture and navigation, by the knowledge it gives us of the regular course of the stars, and of the wonderful, constant, and uniform proportion of days, months, seasons, and years, but even to religion itself; with which, as Plato shows, ‡ the study of that science has a very close and necessary connexion; as it directly tends to inspire us with great reverence for the Deity, who, with an infinite wisdom, presides over the government of the universe, and is present and attentive to all our actions. But at the same time we cannot sufficiently deplore the misfortune of those very philosophers, who, by their successful application and astronomical inquiries, came very near the Creator, and yet were so unhappy as not to find him, because they did not serve and adore him as they ought to do, nor govern their actions by the rules and directions of that divine model.

SECTION V.

JUDICIAL ASTROLOGY.

As to the Babylonian and other eastern philosophers, the study of the heavenly bodies was so far from leading them, as it ought to have done, to the knowledge of him who is both their Creator and Director, that for the most part it carried them into impious practices, and the extravagancies of judicial

* Plin. hist. nat. l. vii. c. 56.

† Porphyr. apud Simplic. in l. ii. de cælo.

‡ In Epinem. p. 989—992.

§ Magna industria, magna solertia: sed ibi Creatorem scrutati sunt positum non longe à se, et non invenerunt—quia quærere neglexerunt. August. de verb. Evang. Matth. Sermon. lxxviii. c. 1.

astrology. So we term that deceitful and presumptuous science, which teaches to judge of things to come by the knowledge of the stars, and to foretel events by the situation of the planets, and by their different aspects: a science justly looked upon as a madness and folly by all the most sensible writers among the pagans themselves. * *O delirationem incredibilem!* cries Cicero, in refuting the extravagant opinions of those astrologers, frequently called Chaldeans, from the country that first produced them; who, in consequence of the observations made, as they affirmed, by their predecessors upon all past events, for the space only of 470,000 years, pretended to know assuredly, by the aspect and combination of the stars and planets at the instant of a child's birth, what would be his genius, temper, manners, the constitution of his body, his actions, and, in a word, all the events, with the duration of his life. He repeats a thousand absurdities of this opinion, the very ridicule of which sufficiently exposes it to contempt; and asks, why of all that vast number of children that are born in the same moment, and without doubt exactly under the aspect of the same stars, there are not two of them, whose lives and fortunes resemble each other? He puts this further question, whether that great number of men that perished at the battle of Cannæ, and died of one and the same death, were all born under the same constellations?

† It is hardly credible, that so absurd an art, founded entirely upon fraud and imposture, *fraudentissima artium*, as Pliny calls it, should ever acquire so much credit, as this has done, throughout the whole world and in all ages. What has supported and brought it into so great vogue, continues that author, is the natural curiosity men have to penetrate into futurity, and to know beforehand the things that are to befall them: *Nulla non avido futura de se sciendi*; attended with a superstitious credulity, which finds itself agreeably flattered with the large and grateful promises of which those fortune-tellers are never sparing. *Ita blandissimis desideratissimisque promissis addidit vires religionis, ad quas maxime etiamnum caligat humanum genus.*

‡ Modern writers, and among others two of our greatest philosophers, Gassendus and Rohault, have inveighed against the folly of that pretended science with the same energy, and have demonstrated it to be equally void of principles and experience.

* Lib. ii. de Div. n. 87. 99.

† Plin. Proœm. l. xxx.

‡ Gassendi Phys. sect. ii. l. 6. Rohault's Phys. p. ii. c. 27.

As for its principles: the heaven, according to the system of the astrologers, is divided into 12 equal parts; which parts are taken, not according to the poles of the world, but according to those of the zodiac: these 12 parts, or proportions of the heaven, have each of them its attribute, as riches, knowledge, parentage, &c.: the most important and decisive portion is that which is next under the horizon, and which is called the ascendant, because it is ready to ascend and appear above the horizon, when a man comes into the world. The planets are divided into the propitious, the malignant, and the mixed: the aspects of these planets, which are only certain distances from one another, are likewise either happy or unhappy. I say nothing of several other hypotheses, which are all equally arbitrary; and I ask, whether any man of common sense can give into them upon the bare word of these impostors, without any proofs, or even without the least shadow of probability? The critical moment, and that on which all their predictions depend, is that of the birth. And why not as well the moment of conception? Why have the stars no influence during the nine months of child-bearing? Or, is it possible, considering the incredible rapidity of the heavenly bodies, always to be sure of hitting the precise, determinate moment, without the least variation of more or less, which is sufficient to overthrow all? A thousand other objections of the same kind might be made, which are altogether unanswerable.

As for experience, they have still less reason to flatter themselves on that side. Whatever they have of that, must consist in observations founded upon events, that have always come to pass in the same manner, whenever the planets were found in the same situation. Now, it is unanimously agreed by all astronomers, that several thousands of years must pass, before any such situation of the stars, as they would imagine, can twice happen; and it is very certain, that the state in which the heavens will be to-morrow has never yet been since the creation of the world. The reader may consult the two philosophers above mentioned, particularly Gassendus, who has more copiously treated this subject. But such, and no better, are the foundations upon which the whole structure of judicial astrology is built.

But what is astonishing, and argues an absolute want of all reason, is, that certain pretended wits, who obstinately harden themselves against the most convincing proofs of religion, and who refuse to believe even the clearest and most certain prophecies upon the word of God, do sometimes give entire credit to the vain predictions of these astrologers and impostors.

St. Austin, in several passages of his writings, informs us, that this stupid and sacrilegious credulity is a * just chastisement from God, who frequently punisheth the voluntary blindness of men, by inflicting a still greater blindness; and who suffers evil spirits, that they may keep their servants still faster in their nets, sometimes to foretel them things which do really come to pass, and of which the expectation very often serves only to torment them.

God, who alone foresees future contingencies and events, because he alone is the sovereign disposer and director of them, does often in scripture † revile the ignorance of the Babylonian astrologers, so much boasted of, calling them forgers of lies and falsehoods: he moreover defies all their false gods to foretel any thing whatsoever, and consents, if they do, that they should be worshipped as gods. Then addressing himself to the city of Babylon, he particularly declares all the circumstances of the miseries with which she shall be overwhelmed above 200 years after that prediction; and that none of her prognosticators, who had flattered her with the assurances of a perpetual grandeur they pretended to have read in the stars, should be able to avert the judgment, or even to foresee the time of its accomplishment. Indeed, how should they? since at the very time of its execution, when ‡ Belshazzar, the last king of Babylon, saw a hand come out of the wall, and write unknown characters thereon, the Magi, Chaldeans, and, in a word, all the pretended sages of the country were not able so much as to read the writing. Here then we see astrology and magic convicted of ignorance and impotence, in the very place where they were most in vogue, and on an occasion when it was certainly their interest to display their science and whole power.

* His omnibus consideratis, non immerito creditur, cum astrologi mirabiliter multavera respondent, occulto instinctu fieri spirituum non bonorum, quorum cura est has falsas et noxias opiniones de astralibus fati inferere humanis mentibus, atque firmare, non horoscopi notati et inspecti aliqua arte, quæ nulla est. De Civ. Dei, l. v. c. 7.

† Therefore shall evil come upon thee, thou shalt not know from whence it riseth: and mischief shall fall upon thee, thou shalt not be able to put it off: and desolation shall come upon thee suddenly, which thou shalt not know. Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail. Thou art wearied in the multitude of thy counsels: let now the astrologers, the star-gazers, the prognosticators stand up, and save thee from these things that shall come upon thee. Behold, they shall be as stubble: the fire shall burn them: they shall not deliver themselves from the power of the flame.—

J. A. XLV. 11—14.

‡ Dan. v.

ART.

ARTICLE IV.

RELIGION.

THE most authentic and general idolatry in the world, is that wherein the sun and moon were the objects of divine worship. This idolatry was founded upon a mistaken gratitude; which, instead of ascending up to the Deity, stopped short at the veil, which both covered and discovered him. With the least reflection or penetration they might have discerned the sovereign who commanded, from the * minister who did but obey.

In all ages mankind have been sensibly convinced of the necessity of an intercourse between God and man: and adoration supposes God to be both attentive to man's desires, and capable of fulfilling them. But the distance of the sun and of the moon is an obstacle to this intercourse. Therefore foolish men endeavoured to remedy this inconvenience, by laying their hands † upon their mouths, and then lifting them up to those false gods, in order to testify that they would be glad to unite themselves to them, but that they could not. This was that impious custom so prevalent throughout all the east, from which Job esteemed himself happy to have been preserved: "† If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth had kissed my hand."

§ The Persians adored the sun, and particularly the rising sun, with the profoundest veneration. To him they dedicated a magnificent chariot, with horses of the greatest beauty and value, as we have seen in Cyrus's stately cavalcade. This same ceremony was practised by the Babylonians: of whom some impious kings of Judah borrowed it, and brought it into Palestine ||. Sometimes they likewise sacrificed oxen to this god, who was very much known among them by the name of Mithra.

** By a natural consequence of the worship they paid to the sun, they likewise paid a particular veneration to fire; always invoked it first in their sacrifices; †† carried it with great respect

* Among the Hebrews, the ordinary name of the sun signifies Minister.

† Superstitiosus vulgus manum ori admovens, osculum labiis preffit. Min. p. 2. From thence is come the word *adorare*; that is to say, *ad os manum admovere*.

‡ The text is a kind of oath. Job xxxi. 26, 27.

§ Her. l. i. c. 131.

|| 2 Kings xxiii. 11. Strab. l. xv. p. 732.

** Ibid.

†† Xenoph. Cyrop. l. viii. p. 215. Am. Mar. l. xxiii.

before the king in all his marches; intrusted the keeping of their sacred fire, which came down from heaven, as they pretended, to none but the Magi; and would have looked upon it as the greatest of misfortunes, if it had been suffered to go out. * History informs us, that the emperor Heraclius, when he was at war with the Persians, demolished several of their temples; and particularly the chapel in which the sacred fire had been preserved till that time, which occasioned great mourning and lamentation throughout the whole country. † The Persians likewise honoured the water, the earth, and the winds, as so many deities.

The cruel ceremony of making children pass through the fire was undoubtedly a consequence of the worship paid to that element; for this fire-worship was common to the Babylonians and Persians. The scripture positively says of the people of Mesopotamia, who were sent as a colony into the country of the Samaritans, that “they caused their children to pass through the fire.” It is well known how common this barbarous custom became in many provinces of Asia.

‡ Besides these, the Persians had two gods of a more extraordinary nature, namely, Oromasdes and Arimanius. The former they looked upon as the author of all the blessings and good things that happened to them; and the latter as the author of all the evils wherewith they were afflicted. I shall give a large account of these deities hereafter.

§ The Persians erected neither statues, nor temples, nor altars to their gods; but offered their sacrifices in the open air, and generally on the tops of hills, or on high places. || It was in the open fields that Cyrus acquitted himself of that religious duty, when he made the pompous and solemn procession already spoken of. ** It is supposed to have been through the advice and instigation of the Magi, that Xerxes, the Persian king, burnt all the Grecian temples, esteeming it injurious to the majesty of God to shut him up within walls, to whom all things are open, and to whom the whole world should be reckoned as an house or a temple.

* Zonar. Annal. Vol. II.

† Her. l. i. c. 131.

‡ Plut. in lib. de Isid. et Osirid. p. 369. § Herod. l. i. c. 131.

|| Cyrop. l. viii. p. 233.

** Auctoribus Magis Xerxes inflammasse templa Græciæ dicitur, quod parietibus includerunt deos; quibus omnia deberent esse patentia ac libera, quorumque hic mundus omnis templum esset et domus. Cic. l. ii. de Legib.

* Cicero thinks, that in this the Greeks and Romans acted more wisely than the Persians, in that they erected temples within their cities, and thereby supposed their gods to reside among them, which was a proper way to inspire the people with sentiments of religion and piety. Varro was not of the same opinion. † St. Austin has preserved that passage of his works. After having observed, that the Romans had worshipped their gods without statues or images, for above 170 years, he adds, that if they had still preserved that ancient custom, their religion would have been the purer and freer from corruption: *Quod si adhuc mansisset, castius dii observarentur*; and to confirm his sentiment, he cites the example of the Jewish nation.

The laws of Persia suffered no man to confine the motive of his sacrifices to any private or domestic interest. This was a fine way of attaching all particular persons to the public good, by teaching them, that they ought never to sacrifice for themselves alone, but for the king and the whole state, wherein every man was comprehended with the rest of his fellow-citizens.

The Magi were the guardians of all the ceremonies relating to their worship; and it was to them the people had recourse, in order to be instructed therein, and to know on what days, to what gods, and after what manner they were to offer their sacrifices. As these Magi were all of one tribe, and that none but the son of a priest could pretend to the honour of the priesthood, they kept all their learning and knowledge, whether in religious or political concerns, to themselves and their families; nor was it lawful for them to instruct any stranger in these matters, without the king's permission. It was granted in favour of Themistocles, ‡ and was, according to Plutarch, a particular effect of the prince's great consideration for that distinguished person.

This knowledge and skill in religious matters, which made Plato define magic, or the learning of the Magi, the art of worshipping the gods in a becoming manner, *θεῶν δεξαμένη*, gave the Magi great authority, both with the prince and people, who could offer no sacrifice without their presence and ministration.

§ And before a prince in Persia could come to the crown, he

* Melius Græci atque nostri, qui, ut augerent pietatem in deos, easdem illos urbes, quas nos, incolere voluerunt. Adfert enim hæc opinio religionem utilem civitatibus. Cic. l. ii. de Legib.

† Lib. iv. de Civ. Dei, n. 31.

‡ In Them. p. 126.

§ Nec quisquam rex Persarum potest esse, qui non ante Magorum disciplinam scientiamque perceperit. Cic. de Div. l. i. n. 91.

was obliged to receive instruction for a certain time from some of the Magi, and to learn of them both the art of reigning, and that of worshipping the gods after a proper manner. Nor did he determine any important affair of the state, when he was upon the throne, without taking their advice and opinion beforehand; for which reason * Pliny says, that even in his time they were looked upon in all the eastern countries as the masters and directors of princes, and of those who styled themselves the king of kings.

They were the sages, the philosophers, and men of learning in Persia; as the Gymnosophists and Brachmans were among the Indians, and the Druids among the Gauls. Their great reputation made people come from the most distant countries to be instructed by them in philosophy and religion; and we are assured it was from them that Pythagoras borrowed the principles of that learning by which he acquired so much veneration and respect among the Greeks, excepting only his doctrine of transmigration, which he learned of the Egyptians, and by which he corrupted and debased the ancient doctrine of the Magi concerning the immortality of the soul.

It is generally agreed, that Zoroaster was the original author and founder of this sect; but authors are considerably divided in their opinions about the time in which he lived. What Pliny † says upon this head may reasonably serve to reconcile that variety of opinions, as is very judiciously observed by Dr. Prideaux. We read in that author, that there were two persons named Zoroaster, between whose lives there might be the distance of 600 years. The first of them was the founder of the Magian sect about the year of the world 2900; and the latter, who certainly flourished between the beginning of Cyrus's reign in the east, and the end of Darius's, son of Hytaspes, was the restorer and reformer of it.

Throughout all the eastern countries, idolatry was divided into two principal sects; that of the Sabeans, who adored images; and that of the Magians, who worshipped fire. The former of these sects had its rise among the Chaldeans, who, from their knowledge of astronomy, and their particular application to the study of the several planets, which they believed to be inhabited by so many intelligences, who were to those orbs what the soul of man is to his body, were induced to represent

* In tantum fastigii adolevit (auctoritas Magorum) ut hodieque etiam in magna parte gentium prævaleat, et in oriente regum regibus imperet. Plin. l. xxx. c. i.

† Hist. Nat. l. xxx. c. i.

Saturn, Jupiter, Mars, Apollo, Mercury, Venus, and Diana, or the Moon, by so many images, or statues, in which they imagined those pretended intelligences, or deities, were as really present as in the planets themselves. In time, the number of their gods considerably increased; this image worship from Chaldea spread itself throughout all the east; from thence passed into Egypt; and at length came among the Greeks, who propagated it through all the western nations.

To this sect of the Sabeans was diametrically opposite that of the Magians, which also took its rise in the same eastern countries. The Magians utterly abhorred images, and worshipped God only under the form of fire; looking upon that, on account of its purity, brightness, activity, subtilty, fecundity, and incorruptibility, as the most perfect symbol or representation of the Deity. They began first in Persia, and there and in India were the only places where this sect was propagated, where they remain even to this day. The chief doctrine was, that there were two principles; one the cause of all good, and the other the cause of all evil. The former is represented by light, and the other by darkness, as their truest symbols. The good god they named Yazdan and Ormuzd, and the evil god Abramam. The former is by the Greeks called Oromasdes, and the latter Arimanius. * And therefore when Xerxes prayed, that his enemies might always resolve to banish their best and bravest citizens, as the Athenians had Themistocles, he addressed his prayer to Arimanius, the evil god of the Persians, and not to Oromasdes, their good god.

Concerning these two gods they had this difference of opinion; that whereas some held both of them to have been from all eternity; others contended, that the good god only was eternal, and the other was created. But they both agreed in this, that there will be a continual opposition between these two till the end of the world; that then the good god shall overcome the evil god, and that from thenceforward each of them shall have his world to himself; that is, the good god, his world with all the good; and the evil god, his world with all the wicked.

The second Zoroaster, who lived in the time of Darius, undertook to reform some articles in the religion of the Magian sect, which for several ages had been the predominant religion of the Medes and Persians; but, since the death of Smerdis and his chief confederates, and the massacre of their adherents and

* Plut. in Themist. p. 126.

followers, was fallen into great contempt. It is thought this reformer made his first appearance in Ecbatana.

The chief reformation he made in the Magian religion, was in the first principle of it. For whereas before they had held as a fundamental principle the being of the two supreme first causes; the first light, which was the author of all good; and the other darkness, the author of all evil; and that of the mixture of these two, as they were in a continual struggle with each other, all things were made; he introduced a principle superior to them both, one supreme God, who created both light and darkness; and who, out of these two principles, made all other things according to his own will and pleasure.

But, to avoid making God the author of evil, his doctrine was, that there was one supreme Being, independent and self-existing from all eternity; that under him there were two angels; one the angel of light, who is the author of all good; and the other the angel of darkness, who is the author of all evil: that these two, out of the mixture of light and darkness, made all things that are; that they are in a perpetual struggle with each other; and that where the angel of light prevails, there good reigns; and that where the angel of darkness prevails, there evil takes place; that this struggle shall continue to the end of the world; that then there shall be a general resurrection and a day of judgment, wherein all shall receive a just retribution according to their works. After which the angel of darkness and his disciples shall go into a world of their own, where they shall suffer in everlasting darkness the punishments of their evil deeds; and the angel of light and his disciples shall also go into a world of their own, where they shall receive in everlasting light the reward due unto their good deeds; that after this they shall remain separated for ever, and light and darkness be no more mixed to all eternity. And all this the remainder of that sect, which is now in Persia and India, do, without any variation after so many ages, still hold even to this day.

It is needless to inform the reader, that almost all these articles, though altered in many circumstances, do in general agree with the doctrine of the holy scriptures; with which it plainly appears the two Zoroasters were well acquainted, it being easy for both of them to have had an intercourse or personal acquaintance with the people of God: the first of them in Syria, where the Israelites had been long settled: the latter at Babylon, to which place the same people were carried cap-

tive, and where Zoroaster might confer with Daniel himself, who was in very great power and credit in the Persian court.

Another reformation, made by Zoroaster in the ancient Magian religion, was, that he caused temples to be built, wherein their sacred fires were carefully and constantly preserved; and especially that which he pretended himself to have brought down from heaven. Over this the priests kept a perpetual watch night and day to prevent its being extinguished.

Whatever relates to the sect or religion of the Magians, the reader will find very largely and learnedly treated in Dean Prideaux's *Connexion of the Old and New Testament, &c.* from whence I have taken this short extract.

THEIR MARRIAGES, AND MANNER OF BURYING THE DEAD.

Having said so much of the religion of the eastern nations, which is an article I thought myself obliged to enlarge upon, because I look upon it as an essential part of their history, I shall be forced to treat of their other customs with the greater brevity: among which their marriages and burials are too material to be omitted.

* There is nothing more horrible, or that gives us a greater idea of the profound darkness into which idolatry had plunged mankind, than the public prostitution of women at Babylon, which was not only authorized by law, but even commanded by the religion of the country, upon a certain festival of the year, celebrated in honour of the goddess Venus, under the name of Mylitta, whose temple, by means of this infamous ceremony, became a brothel, or place of debauchery. † This wicked custom was still in being when the Israelites were carried captive to that criminal city; for which reason the prophet Jeremiah thought fit to caution and admonish them against so abominable a scandal.

Nor had the Persians any better notion of the dignity and sanctity of the matrimonial institution than the Babylonians, ‡ I do not mean only with regard to that incredible multitude of wives and concubines, with which their kings filled their seraglios, and of which they were as jealous as if they had been one wife, keeping them all shut up in separate apartments, under a strict guard of eunuchs, without suffering them to have any communication with one another, much less with persons without doors. § It strikes one with horror to read how far

* Herod. l. i. c. 199.

† Baruch vi. 42, 43.

‡ Herod. l. i. c. 135.

§ Philo. lib. de Special. leg. p. 778. Diog. Laër. in Præm. p. 6.

they neglected the most common laws of nature. Even incest with a sister was allowed among them by their laws, or at least authorized by their Magi, those pretended sages of Persia, as we have seen in the history of Cambyfes. Nor did even a father respect his own daughter, or a mother the son of her own body. * We read in Plutarch, that Parysatis, the mother of Artaxerxes Mnemon, who strove in all things to please the king her son, perceiving that he had conceived a violent passion for one of his own daughters, called Atossa, was so far from opposing his unlawful desire, that she herself advised him to marry her, and make her his lawful wife, and laughed at the maxims and laws of the Grecians, which taught the contrary. "For," says she to him, carrying her flattery to a monstrous excess, "are not you yourself set up by God over the Persians, "as the only law and rule of what is becoming or unbecoming, "virtuous or vicious."

This detestable custom continued till the time of Alexander the Great, who, being become master of Persia by the overthrow and death of Darius, made an express law to suppress it. These enormities may serve to teach us from what an abyss the gospel has delivered us; and how weak a barrier human wisdom is of itself against the most extravagant and abominable crimes.

I shall finish this article by saying a word or two upon their manner of burying the dead. † It was not the custom of the eastern nations, and especially of the Persians, to erect funeral piles for the dead, and to consume their bodies in the flames. ‡ Accordingly we find that Cyrus, when he was at the point of death, took care to charge his children to inter his body, and to restore it to the earth; that is the expression he makes use of; by which he seems to declare, that he looked upon the earth as the original parent from whence he sprung, and to which he ought to return. || And when Cambyfes had offered a thousand indignities to the dead body of Amasis, king of Egypt, he thought he crowned all by causing it to be burnt, which was equally contrary to the Egyptian and Persian man-

* In Artax. p. 1023.

† Her. l. iii. c. 16.

‡ Cyrop. l. viii. p. 238.

§ Ac mihi quidem antiquissimum sepulturæ genus id fuisse videtur, quo apud Xenophontem Cyrus utitur. Redditur enim terræ corpus, et ita locatum ac situm quasi operimento matris obducitur. Cic. l. ii. de Leg. n. 56.

|| Her. l. iii. c. 16.

ner of treating the dead. It was the custom of the * latter to wrap up their dead in wax, in order to keep them the longer from corruption.

I thought proper to give the larger account, in this place, of the manners and customs of the Persians, because the history of that people will take up a great part of this work, and because I shall say no more on that subject in the sequel. The treatise of † Barnabas Briffon, president of the parliament of Paris, upon the government of the Persians, has been of great use to me. Such collections as these, when they are made by able hands, save a writer a great deal of pains, and furnish him with matter of erudition, that costs him little, and yet often does him great honour.

ARTICLE V.

THE CAUSE OF THE DECLENSION OF THE PERSIAN EMPIRE,
AND OF THE CHANGE THAT HAPPENED IN
THEIR MANNERS.

WHEN we compare the Persians, as they were before Cyrus and during his reign, with what they were afterwards in the reigns of his successors, we can hardly believe they were the same people; and we see a sensible illustration of this truth, that the declension of manners in any state is always attended with that of empire and dominion.

Among many other causes that brought about the declension of the Persian empire, the four following may be looked upon as the principal: their excessive magnificence and luxury; the abject subjection and slavery of the people; the bad education of their prince, which was the source of all their irregularities; and their want of faith in the execution of their treaties, oaths, and engagements.

SECTION I.

LUXURY AND MAGNIFICENCE.

WHAT made the Persian troops in Cyrus's time to be looked upon as invincible, was the temperate and hard life to which they were accustomed from their infancy, having nothing but

* Condiunt Ægyptii mortuos, et eos domi servant: Persæ jam cera circumlitos condiunt, ut quam maxime permaneant diuturna corpora. Cic. Tuscul. Quæst. l. 1. n. 108.

† Barnab. Briffonius de regio Persarum principatu, &c. Argentorati, an. 1710.

water for their ordinary drink, bread and roots for their food, the ground, or something as hard, to lie upon; inuring themselves to the most painful exercises and labours, and esteeming the greatest dangers as nothing. The temperature of the country where they were born, which was rough, mountainous, and woody, might somewhat contribute to their hardiness; for which reason Cyrus * would never consent to the project of transplanting them into a more mild and agreeable climate. The excellent manner of educating the ancient Persians, of which we have already given a sufficient account, and which was not left to the humours and fancies of parents, but was subject to the authority and direction of the magistrates, and regulated upon principles of the public good; this excellent education prepared them for observing, in all places and at all times, a most exact and severe discipline. Add to this the influence of the prince's example, who made it his ambition to surpass all his subjects in regularity, was the most abstemious and sober in his manner of life, the plainest in his dress, the most inured and accustomed to hardships and fatigues, as well as the bravest and most intrepid in the time of action. What might not be expected from soldiers so formed and so trained up? By them therefore we find Cyrus conquered a great part of the world.

After all his victories, he continued to exhort his army and people not to degenerate from their ancient virtue, that they might not eclipse the glory they had acquired, but carefully preserve that simplicity, sobriety, temperance, and love of labour, which were the means by which they had obtained it. But I do not know, whether Cyrus himself did not at that very time sow the first seeds of that luxury, which soon overspread and corrupted the whole nation. In that august ceremony, which we have already described at large, and on which he first showed himself in public to his new-conquered subjects, he thought proper, in order to heighten the splendour of his regal dignity, to make a pompous display of all the magnificence and show that could be contrived to dazzle the eyes of the people. Among other things he changed his own apparel, as also that of his officers, giving them all garments made after the fashion of the Medes, richly shining with gold and purple, instead of their Persian clothes, which were very plain and simple.

This prince seemed to forget how much the contagious ex-

* Plut. in Apoth. p. 172.

ample of a court, the natural inclination all men have to value and esteem what pleases the eye and makes a fine show, how glad they are to distinguish themselves above others by a false merit easily attained, in proportion to the degrees of wealth and vanity, a man has above his neighbours; he forgot how capable all this together was of corrupting the purity of ancient manners, and of introducing by degrees a general predominant taste for extravagance and luxury.

* This luxury and extravagance rose in time to such an excess, as was little better than downright madness. The prince carried all his wives along with him to the wars; and what an equipage such a troop must be attended with, is easy to judge. All his generals and officers followed his example, each in proportion to his rank and ability. Their pretext for so doing was, that the sight of what they held most dear and precious in the world, would encourage them to fight with the greater resolution; but the true reason was the love of pleasure, by which they were overcome and enslaved, before they came to engage with the enemy.

Another instance of their folly was, that they carried their luxury and extravagance in the army, with respect to their tents, chariots, and tables, to a greater excess, if possible, than they did in their cities. † The most exquisite meats, the rarest birds, and the costliest dainties, must needs be found for the prince, in what part of the world soever he was encamped. They had their vessels of gold and silver without number; instruments ‡ of luxury, says a certain historian, not of victory, proper to allure and enrich an enemy, but not to repel or defeat him.

I do not see what reasons Cyrus could have for changing his conduct in the last years of his life. It must be owned, indeed, that the station of kings requires a suitable grandeur and magnificence, which may on certain occasions be carried even to a degree of pomp and splendor. But princes, possessed of a real and solid merit, have a thousand ways of making up what they may seem to lose by retrenching some part of their outward state and magnificence. Cyrus himself had found by experience, that a king is more sure of gaining respect from his people by the wisdom of his conduct, than by the greatness of his expences; and that affection and confidence produce a

* Xenoph. Cyrop. l. iv. p. 91—99.

† Senec. l. iii. de Ira, c. 20.

‡ Non belli sed luxuriæ apparatus—Acie[m] Persarum auro purpuraque fulgentem intueri jubebat Alexander, prædam, non arma gestantem. Q. Curt.

closer attachment to his person, than a vain admiration of unnecessary pomp and grandeur. Be this as it will, Cyrus's last example became very contagious. A taste for vanity and expence first prevailed at court, then spread itself into the cities and provinces, and in a little time infected the whole nation, and was one of the principal causes of the ruin of that empire, which he himself had founded.

What is here said of the fatal effects of luxury, is not peculiar to the Persian empire. The most judicious historians, the most learned philosophers, and the profoundest politicians, all lay it down as a certain, indisputable maxim, that wherever luxury prevails, it never fails to destroy the most flourishing states and kingdoms; and the experience of all ages, and all nations, does but too clearly demonstrate this maxim.

What is this subtle, secret poison then, that thus lurks under the pomp of luxury and the charms of pleasure, and is capable of enervating at the same time both the whole strength of the body, and the vigour of mind? It is not very difficult to comprehend why it has this terrible effect. When men are accustomed to a soft and voluptuous life, can they be very fit for undergoing the fatigues and hardships of war? Are they qualified for suffering the rigour of the seasons; for enduring hunger and thirst; for passing whole nights without sleep upon occasion; for going through continual exercise and action; for facing danger and despising death? The natural effect of voluptuousness and delicacy, which are the inseparable companions of luxury, is to render men subject to a multitude of false wants and necessities, to make their happiness depend upon a thousand trifling conveniencies and superfluities, which they can no longer be without, and to give them an unreasonable fondness for life, on account of a thousand secret ties and engagements that endear it to them, and which by stifling in them the great motives of glory, zeal for their prince, and love for their country, render them fearful and cowardly, and hinder them from exposing themselves to dangers, which may in a moment deprive them of all those things wherein they place their felicity.

SECTION II.

THE ABJECT SUBMISSION AND SLAVERY OF THE PERSIANS.

WE are told by Plato, that this was one of the causes of the declension of the Persian empire. And indeed, what contributes most to the preservation of states, and renders their arms victorious,

victorious, is not the number, but the vigour and courage of their armies; and, as it was finely said by one of the ancients, “*from the day a man loseth his liberty, he loseth one half of his ancient virtue.” He is no longer concerned for the prosperity of the state, to which he looks upon himself as an alien; and having lost the principal motives of his attachment to it, he becomes indifferent about the success of public affairs, about the glory or welfare of his country, in which his circumstances allow him to claim no share, and by which his own private condition is not altered or improved. It may truly be said, that the reign of Cyrus was a reign of liberty. That prince never acted in an arbitrary manner; nor did he think that a despotic power was worthy of a king; or that there was any great glory in ruling an empire of slaves. His tent was always open; and free access allowed to every one that desired to speak to him. He did not live retired, but was visible, accessible, and affable, to all; heard their complaints, and with his own eyes observed and rewarded merit; invited to his table, not only his general officers and prime ministers, but even subalterns, and sometimes whole companies of soldiers. †The simplicity and frugality of his table made him capable of giving such entertainments frequently. His aim therein was to animate his officers and soldiers, to inspire them with courage and resolution, to attach them to his person rather than to his dignity, and to make them warmly espouse his glory, and still more the interest and prosperity of the state. This is what may truly be called the art of governing and commanding.

In the reading of Xenophon, with what pleasure do we observe, not only those fine turns of wit, that justness and ingenuity in their answers and repartees, that delicacy in jesting and raillery; but at the same time that amiable cheerfulness and gaiety, which enlivened their entertainments, from which all vanity and luxury were banished, and in which the principal seasoning was a decent and becoming freedom, that prevented all constraint, and a kind of familiarity, which was so far from lessening their respect for the prince, that it gave such a life and spirit to it, as nothing but a real affection and tenderness could produce. I may venture to say, that by such a conduct as this, a prince doubles and trebles his army at a small expence. Thirty thousand men of this sort are preferable to

* Hom. Odyss. v. 322.

† Tantas vires habet frugalitas principis, ut tot impendiis tot erogationibus sola sufficiat. Plin. in Paneg. Traj.

millions of such slaves, as the Persians became afterwards. In time of action, on a decisive day of battle, this truth is most evident; and the prince is more sensible of it than any body else. At the battle of Thymbræa, when Cyrus's horse fell under him, Xenophon takes notice how much it concerns a commander to be loved by his soldiers. The danger of the king's person became the danger of the army; and his troops on that occasion gave incredible proofs of their courage and bravery.

Things were not carried on in the same manner, under the greatest part of his successors. Their only care was to support the pomp of sovereignty. I must confess, their outward ornaments and ensigns of royalty did not a little contribute to that end. A purple robe, richly embroidered, and hanging down to their feet, a tiara, worn upright on their heads with an imperial diadem round it, a golden sceptre in their hands, a magnificent throne, a numerous and shining court, a multitude of officers and guards; these things must needs conduce to heighten the splendor of royalty: but all this, when this is all, is of little or no value. What is that king in reality, who loses all his merit and his dignity, when he puts off his ornaments?

Some of the eastern kings, to procure the greater reverence to their persons, generally kept themselves shut up in their palaces, and seldom showed themselves to their subjects. We have already seen, that Dejoces, the first king of the Medes, at his accession to the throne, introduced this policy, which afterwards became very common in all the eastern countries. But it is a great mistake, that a prince cannot descend from his grandeur, by a sort of familiarity, without debasing or lessening his greatness. Artaxerxes did not think so; and * Plutarch observes, that that prince, and queen Statira, his wife, took a pleasure in being visible and of easy access to their people; and by so doing were but the more respected.

Among the Persians no subject whatsoever was allowed to appear in the king's presence without prostrating himself before him: and this law, which Seneca with good reason calls a Persian slavery, † *Persicam servitutem*, extended also to foreigners. We shall find afterwards, that several Grecians refused to comply with it, looking upon such a ceremony as derogatory to men born and bred in the bosom of liberty. Some of them,

* In Artax. p. 1013.

† Lib. iii. de Benef. c. 12. et lib. iii. de Ira, c. 17.

less scrupulous, did submit to it, but not without great reluctance; and we are told, that one of them, in order to cover the shame of such a servile prostration, * purposely let fall his ring, when he came near the king, that he might have occasion to bend his body on another account. But it would have been criminal for any of the natives of the country to hesitate or deliberate about an homage, which the kings exacted from them with the utmost rigour.

What the scripture relates of two sovereigns † on one hand, whereof the one commanded all his subjects, on pain of death, to prostrate themselves before his image; and the other on the same penalty suspended all acts of religion, with regard to all the gods in general, except to himself only; and on the other hand, of the ready and blind obedience of the whole city of Babylon, who ran all together on the first signal to bend the knee before the idol, and to invoke the king exclusively of all the powers of heaven; all this shows to what an extravagant excess the eastern kings carried their pride, and the people their flattery and servitude.

So great was the distance between the Persian king and his subjects, that the latter, of what rank or quality soever, whether satrapæ, governors, near relations, or even brothers to the king, were only looked upon as slaves; whereas the king himself was always considered, not only as their sovereign lord and absolute master, but as a kind of divinity. ‡ In a word, the peculiar character of the Asiatics, and of the Persians more particularly than any other, was servitude and slavery; which made § Cicero say, that the despotic power some were endeavouring to establish in the Roman commonwealth, was an insupportable yoke, not only to a Roman, but even to a Persian.

It was therefore this arrogant haughtiness of the princes on one hand, and this abject submission of the people on the other, which, according to Plato||, were the principal causes of the ruin of the Persian empire, by dissolving all the ties, wherewith a king is united to his subjects, and the subjects to their king. Such an haughtiness extinguishes all affection and humanity in the former; and such an abject state of slavery leaves the people neither courage, zeal, nor gratitude. The Persian kings governed and commanded only by threats and menaces, and the subjects neither obeyed nor marched, but with unwilling-

* *Ælian. l. i. Var. Histor. cap. xxi.*

† *Nebuchadnezzar, Dan. c. iii. Darius the Mede, Dan. c. 6.*

‡ *Plut. in Apophth. p. 213.*

§ *Lib. x. Epist. ad Attic.*

|| *Lib. iii. de Leg. p. 697.*

ness and reluctance. This is the idea Xerxes himself give us of them in Herodotus, where that prince is represented as wondering how the Grecians, who were a free people, could go to battle with a good will and inclination. How could any thing great or noble be expected from men so dispirited and depressed by slavery as the Persians were, and reduced to such an abject servitude; which, to use the words of Longinus*, is a kind of imprisonment, wherein a man's soul may be said in some sort to grow little and contracted!

I am unwilling to say it, but I do not know, whether the great Cyrus himself did not contribute to introduce among the Persians, both that extravagant pride in their kings, and that abject submission and flattery in the people. It was in that pompous ceremony, which I have several times mentioned, that the Persians, till then very jealous of their liberty, and very far from being inclined to make a shameful prostitution of it by any mean behaviour or servile compliances, first bent the knee before their prince, and stooped to a posture of adoration. Nor was this an effect of chance: for Xenophon intimates clearly enough, that Cyrus, † who desired to have that homage paid him, had appointed persons on purpose to begin it; whose example was accordingly followed by the multitude, and by the Persians as well as the other nations. In these little tricks and stratagems we no longer discern that nobleness and greatness of soul which had ever been conspicuous in that prince till this occasion: and I should be apt to think, that being arrived at the utmost pitch of glory and power, he could no longer resist those violent attacks, wherewith prosperity is always assaulting the best of princes, ‡ *secundæ res sapientium animos fatigant*; and that at last pride and vanity, which are almost inseparable from sovereign power, forced him, and in a manner tore him from himself and his own natural inclinations: § *Vi dominationis convulsus et mutatus*.

SECTION III.

THE WRONG EDUCATION OF THEIR PRINCES, ANOTHER CAUSE OF THE DECLENSION OF THE PERSIAN EMPIRE.

IT is Plato || still, the prince of philosophers, who makes this reflection; and we shall find, if we narrowly examine the

* Cap. xxxv.

† Cyrop. l. ii. p. 215.

‡ Sallust.

§ Tacit. Annal. l. vi. c. 48.

|| Lib. iii. de Leg. p. 694, 695.

fact in question, how solid and judicious it is, and how inexcusable Cyrus's conduct was in this respect.

Never had any man more reason than Cyrus to be sensible how highly necessary a good education is to a young prince. He knew the whole value of it with regard to himself, and had found all the advantages of it by his own experience*. What he most earnestly recommended to his officers, in that fine discourse he made to them after the taking of Babylon, in order to exhort them to maintain the glory and reputation they had acquired, was to educate their children in the same manner as they knew they were educated in Persia, and to persevere themselves in the practice of the same manners as were practised there.

Would one believe, that a prince, who spoke and thought in this manner, could ever have entirely neglected the education of his own children? Yet this is what happened to Cyrus. Forgetting that he was a father, and employing himself wholly about his conquests, he left that care entirely to women, that is, to princesses, brought up in a country, where vanity, luxury, and voluptuousness reigned in the highest degree; for the queen, his wife, was of Media. And in the same taste and manner were the two young princes, Cambyfes and Smerdis, educated. Nothing they asked was ever refused them: nor were their desires only granted, but prevented. The great maxim was, that their attendants should cross them in nothing, never contradict them, nor ever make use of reproofs or remonstrances with them. No one opened his mouth in their presence, but to praise and commend what they said and did. Every one cringed and stooped, and bent the knee before them: and it was thought essential to their greatness, to place an infinite distance between them and the rest of mankind, as if they had been of a different species from them. It is Plato that informs us of all these particulars: for Xenophon, probably to spare his hero, says not one word of the manner in which these princes were brought up, though he gives us so ample an account of the education of their father.

What surprises me the most is, that Cyrus did not, at least, take them along with him in his last campaigns, in order to draw them out of that soft and effeminate course of life, and to instruct them in the art of war; for they must needs have been of sufficient years: but perhaps the women opposed his design, and over-ruled him.

* *Cyrop.* l. vii. p. 200.

Whatever the obstacle was, the effect of the education of these princes was such as ought to be expected from it. Cambyfes came out of that school what he is represented in history, an obstinate and self-conceited prince, full of arrogance and vanity, abandoned to the most scandalous excesses of drunkenness and debauchery, cruel and inhuman, even to the causing his own brother to be murdered in consequence of a dream ; in a word, a furious frantic madman, who, by his ill conduct, brought the empire to the brink of destruction.

His father, says Plato, left him at his death a great many vast provinces, immense riches, with innumerable forces by sea and land : but he had not given him the means for preserving them, by teaching him the right use of such power.

This philosopher makes the same reflections with regard to Darius and Xerxes. The former, not being the son of a king, had not been brought up in the same effeminate manner as princes were ; but ascended the throne with a long habit of industry, great temper and moderation, a courage little inferior to that of Cyrus, and by which he added to the empire almost as many provinces as the other had conquered. But he was no better a father than him, and reaped no benefit from the fault of his predecessor, in neglecting the education of his children. Accordingly, his son Xerxes was little better than a second Cambyfes.

From all this, Plato, after having shown what numberless rocks and quicksands, almost unavoidable, lie in the way of persons bred in the arms of wealth and greatness, concludes, that one principal cause of the declension and ruin of the Persian empire, was the bad education of their princes ; because those first examples had an influence upon, and became a kind of rule to all their successors, under whom every thing still degenerated more and more, till at last their luxury exceeded all bounds and restraints.

SECTION IV.

THEIR BREACH OF FAITH; OR WANT OF SINCERITY.

WE are informed by Xenophon*, that one of the causes, both of the great corruption of manners among the Persians, and of the destruction of their empire, was their want of public faith. Formerly, says he, the king, and those that governed under him, thought it an indispensable duty to keep their word,

* Cyrop. l. viii. p. 239.

and inviolably to observe all treaties, into which they had entered with the solemnity of an oath; and that even with respect to those that had rendered themselves most unworthy of such treatment, through their perfidiousness and insincerity: and it was by this true policy and prudent conduct, that they gained the absolute confidence, both of their own subjects, and of all their neighbours and allies. This is a very great encomium given by the historian to the Persians, which undoubtedly belongs to the reign of the great Cyrus; * though Xenophon applies it likewise to that of the younger Cyrus, whose grand maxim was, as he tells us, never to violate his faith, upon any pretence whatsoever, with regard either to any word he had given, any promise made, or any treaty he had concluded. These princes had a just idea of the regal dignity, and rightly judged, that if probity and truth were renounced by the rest of mankind, they ought to find a sanctuary in the heart of a king; who being the bond and centre, as it were, of society, should also be the protector and avenger of faith engaged; which is the very foundation whereon the other depends.

Such sentiments as these, so noble, and so worthy of persons born for government, did not last long. A false prudence, and a spurious artificial policy, soon succeeded in their place. Instead of faith, probity, and true merit, says Xenophon †, which heretofore the prince used to cherish and distinguish, all the chief offices of the court began to be filled with those pretended zealous servants of the king, who sacrifice every thing to his humour and supposed interest; ‡ who hold it as a maxim, that falsehood and deceit, perfidiousness and perjury, if boldly and artfully put in practice, are the shortest and surest expedients for bringing about his enterprises and designs; who look upon a scrupulous adherence in a prince to his word, and to the engagements into which he has entered, as an effect of pusillanimity, incapacity, and want of understanding; and whose opinion, in short, is, that a man is unqualified for government, if he does not prefer reasons and considerations of state, before the exact observation of treaties, though concluded in ever so solemn and sacred a manner.

The Asiatic nations, continues Xenophon, soon imitated their prince, who became their example and instructor in double-

* De exped. Cyr. l. i. p. 267.

† Cyrop. l. vii. p. 239.

‡ 'Επὶ τὸ κατεργάζεσθαι ὧς ἐπιθυμία, συντομίᾳ τε ὅταν αἴτε εἶναι διὰ τῶ ἐπιχειροῦσι, καὶ ψεύδεσθαι, καὶ ἔκπαπτον τὸ δὲ ἀπλῶς τε καὶ ἀληθῆς, τὸ αὐτὸ αὖ ἡλίθιον εἶναι. De exped. Cyr. l. i. p. 292.

dealing and treachery. They soon gave themselves up to violence, injustice, and impiety: and from thence proceeds that strange alteration and difference we find in their manners, as also the contempt they conceived for their sovereigns, which is both the natural consequence and punishment of the little regard princes pay to the most sacred and awful solemnities of religion.

Surely the oath, by which treaties are sealed and ratified, and the Deity brought in not only as present, but as guarantee of the conditions stipulated, is a most sacred and august ceremony, very proper for the subjecting of earthly princes to the supreme Judge of heaven and earth, who alone is qualified to judge them; and for the keeping all human majesty within the bounds of its duty, by making it appear before the majesty of God, in respect of which it is nothing. Now, if princes will teach their people not to stand in fear of the supreme Being, how shall they be able to secure their respect and reverence to themselves? When once that fear comes to be extinguished in the subjects as well as in the prince, what will become of fidelity and obedience, and by what stays or pillars shall the throne be supported? *Cyrus had good reason to say, that he looked upon none as good servants and faithful subjects, but such as had a sense of religion, and a reverence for the Deity: nor is it at all astonishing, that the contempt which an impious prince, who has no regard to the sanctity of oaths, shows of God and religion, should shake the very foundations of the firmest and best established empires, and sooner or later occasion their utter destruction. Kings, says †Plutarch, when any revolution happens in their dominions, are apt to complain bitterly of their subjects' unfaithfulness and disloyalty: but they do them wrong; and forget, that it was themselves who gave them the first lessons of their disloyalty, by showing no regard to justice and fidelity, which on all occasions they sacrificed without scruple to their own particular interests.

* Cyrop. l. viii. p. 204.

† Plut. in Pyrrh. p. 390.

BOOK FIFTH.

THE
HISTORY
OF THE
ORIGIN AND SETTLEMENT
OF THE SEVERAL
STATES AND GOVERNMENTS
OF
GREECE.

OF all the ancient nations, scarce have any been so highly celebrated, or furnished history with so many valuable monuments and illustrious examples, as Greece. In what light soever she is considered, whether for the glory of her arms, the wisdom of her laws, or the study and improvement of arts and sciences, all these she carried to the utmost perfection; and it may be truly said, that in all respects she has in some measure been the school of mankind.

It is impossible not to be very much affected with the history of such a nation; especially when we consider that it has been transmitted to us by writers of extraordinary merit, many of whom distinguished themselves as much by their swords, as by their pens; and were as great commanders and able statesmen, as excellent historians. I confess, it is a vast advantage to have such men for guides; men of an exquisite judgment and consummate prudence; of a just and perfect taste in every respect; and who furnish not only the facts and thoughts, as well as the expressions wherewith they are to be represented; but, what is more, who furnish all the proper reflections that are to accompany those facts; and which are the most useful improvements resulting from history. These are the rich sources from whence I shall draw all that I have to say, after I have previously

previously enquired into the first origin and establishment of the Grecian states. As this inquiry must be dry, and not capable of affording much delight to the reader, I shall be as brief as possible. But before I enter upon that, I think it necessary to draw a kind of a short plan of the situation of the country, and of the several parts that compose it.

ARTICLE I.

A GEOGRAPHICAL DESCRIPTION OF ANCIENT GREECE.

ANCIENT Greece, which is now the south part of Turkey in Europe, was bounded on the east by the *Ægean* sea, now called the *Archipelago*; on the south by the *Cretan*, or *Candian* sea; on the west by the *Ionian* sea; and on the north by *Illyria* and *Thrace*.

The constituent parts of ancient Greece are, *Epirus*, *Peloponnesus*, Greece properly so called, *Thessaly*, and *Macedonia*.

Epirus. This province is situated to the west, and divided from *Thessaly* and *Macedonia* by mount *Pindus*, and the *Acroceraunian* mountains.

The most remarkable inhabitants of *Epirus* are, the *Molossians*, whose chief city is *Dodona*, famous for the temple and oracle of *Jupiter*. The *Chaonians*, whose principal city is *Oricum*. The *Thesprotians*, whose city is *Buthrotum*, where was the palace and residence of *Pyrrhus*. The *Acar-nanians*, whose city was *Ambracia*, which gives its name to the gulf. Near to this stood *Actium*, famous for the victory of *Augustus Cæsar*, who built over-against that city, on the other side of the gulf, a city named *Nicopolis*. There were two little rivers in *Epirus*, very famous in fabulous story, *Cocytus* and *Acheron*.

Epirus must have been very well peopled in former times; as * *Polybius* relates, that *Paulus Æmilius*, after having defeated *Perseus*, the last king of *Macedonia*, destroyed seventy cities in that country, the greatest part of which belonged to the *Molossians*; and that he carried away from thence no less than 150,000 prisoners.

Peloponnesus. This is a peninsula, now called the *Morea*, joined to the rest of Greece only by the *Isthmus of Corinth*, that is but six miles broad. It is well known, that several princes have attempted in vain to cut through this *Isthmus*.

The parts of *Peloponnesus* are *Achaia*, properly so called, whose chief cities are *Corinth*, *Sicyon*, *Patrae*, &c. *Elis*, in

* Apud Strab. l. vii. p. 322.

which is Olympia, otherwise called Pifa, seated on the river Alpheus, on the banks of which the Olympic games used to be celebrated. Cyllène, the country of Mercury. *Messenia*, in which are the cities of Messène, Pylos, in the last of which Nestor was born, and Corôna. *Arcadia*, in which stood the cities of Tega, Stymphâlos, Mantinéa, and Megalópolis, Polybius's native place. *Lacônia*, wherein stood Sparta, or Lacedæmon, and Amyclæ; mount Taygetus; the river Eurôtas, and the cape of Tenarus. *Argolis*, in which was the city of Argos, called also Hippium, famous for the temple of Juno; Nemeâ, Mycenæ, Nauplia, Troezen, and Epidaurus, wherein was the temple of Æsculâpius.

GREECE, PROPERLY SO CALLED.

The principal parts of this country were *Ætolia*, in which were the cities of Chalcis, Calýdon, and Olénus. *Dóris, Locris*, inhabited by the Ozólæ. Naupactum, now called Lepanto, famous for the defeat of the Turks in 1571. *Phócis*. Antycira. Delphos at the foot of mount Parnassus, famous for the oracles delivered there. In this country also was mount Helicon. *Boôtia*. Orchoménos. Thespiâ. Cheronea, Plutarch's native country. Plataâ, famous for the defeat of Mardonius. Thebes. Aulis, famous for its port, from whence the Grecian army set sail for the siege of Troy. Leuctra, celebrated for the victory of Epaminondas. *Attica*. Megara. Eleulis. Decelia. Marathon, where Miltiades defeated the Persian army. Athens, whose ports were Piræus, Munichia, and Phalerus; and mountains Hymettus and Cithæron. *Locris*.

Thessaly. The most remarkable towns of this province were, Gomphi, Pharsalia, near which Julius Cæsar defeated Pompey. Magnesia. Methone, at the siege of which Philip lost his eye. Thermopylæ, a narrow strait, famous for the defeat of Xerxes's numerous army by the vigorous resistance of 300 Spartans. Phthia. Thebes. Larissa. Demetrias. The delightful vallies of Tempe, near the banks of the river Peneus. Olympus, Pelion, and Ossa, three mountains celebrated in fabulous story for the battle of the giants.

Macedonia. I shall only mention a few of the principal towns of this country. Epidamnus, or Dyrrachium, now called Durazzo. Apollonia. Pella, the capital of the country, and the native place of Philip and of his son Alexander the Great. Ægea. Edeffa. Pallene. Olinthus, from whence the Olynthiacs of Demosthenes took their name. Torone.

Arcanthus.

Arcanthus. Thessalonica, now called Salonichi. Stagira, the place of Aristotle's birth. Amphipolis. Philippi, famous for the victory gained there by Augustus and Anthony over Brutus and Cassius. Scotussa. Mount Athos; and the river Strimon.

THE GRECIAN ISLES.

There is a great number of islands contiguous to Greece, that are very famous in history. In the Ionian sea, Corcyra, with a town of the same name, now called Corfu. Cephalene and Zacynthus, now Cephalona and Zant. Ithica, the country of Ulysses, and Dulichium. Near the promontory Malea, over-against Laconia, is Cithera. In the Saronic gulph, are Ægina, and Salamine, so famous for the naval battle between Xerxes and the Grecians. Between Greece and Asia lie the Sporades; and the Cyclades, the most noted of which are Andros, Delos, and Paros, anciently famous for fine marble. Higher up in the Ægean sea is Eubœa, now Negropont, separated from the main land by a small arm of the sea, called Epirus. The most remarkable city of this isle was Chalcis. Towards the north is Cyrus, and, a good deal higher, Lemnos, now called Stalimine; and still farther, Samothrace. Lower down is Lesbos, whose principal city was Mitylene, from whence the isle has since taken the name of Metelin. Chios, Scio, renowned for excellent wine; and, lastly, Samos. Some of these last mentioned isles are reckoned to belong to Asia.

The island of Crète, or Candia, is the largest of all the isles contiguous to Greece. It has to the north the Ægean sea, or the Archipelago; and on the south the African ocean. Its principal towns were, Gortyna, Cydon, Gnoſſus; and its mountains, Dicte, Ida, and Corycus. Its labyrinth is famous over all the world.

The Grecians had colonies in most of these isles.

They had likewise settlements in Sicily, and in part of Italy, towards Calabria*, which places are for that reason called Græcia Magna.

† But their grand settlement was in Asia Minor, and particularly in Æolis, Ionia, and Doris. The principal towns of Æolis are, Cumæ, Phocæa, Elea. Of Ionia, Smyrna, Clazomene, Teos, Lebedus, Colophon, and Ephesus. Of Doris, Halicarnassus and Cnidos.

They had also a great number of colonies dispersed up and

* Strab. l. vi. p. 253.

† Plin. l. vi. c. 2.

down in different parts of the world, whereof I shall give some account as occasion shall offer.

ARTICLE II.

DIVISION OF THE GRECIAN HISTORY INTO FOUR SEVERAL AGES.

THE Grecian history may be divided into four different ages, all noted by so many memorable epochas ; all which together include the space of 2154 years.

The first age extends from the foundation of the several petty kingdoms of Greece, beginning with that of Sicyone, which is the most ancient, to the siege of Troy, and comprehends about 1000 years, namely, from the year of the world 1820 to the year 2820.

The second begins from the taking of Troy to the reign of Darius, the son of Hytaspes, at which period the Grecian history begins to be intermixed with that of the Persians ; and contains the space of 663 years, from the year of the world 2820 to the year 3483.

The third is dated from the beginning of the reign of Darius to the death of Alexander the Great, which is the finest part of the Grecian history ; and takes in the term of 198 years, from the year of the world 3483 to the year 3681.

The fourth and last age commences from the death of Alexander, at which time the Grecians began to decline, and continues to their final subjection by the Romans. The epocha of the utter ruin and downfall of the Greeks may be dated, partly from the taking and destruction of Corinth by the consul L. Mummius, in 3858 ; partly from the extinction of the kingdom of the Seleucides in Asia, by Pompey, in the year of the world 3939 ; and of the kingdom of the Lagides in Egypt, by Augustus, anno mun. 3974. This last age includes in all 293 years.

Of these four distinct ages, I shall in this place only touch upon the two first, in a very succinct manner, just to give the reader some general notion of that obscure period ; because those times, at least a great part of them, have more of fable in them than of real history ; and are wrapped up in such a darkness and obscurity, as are very hard, if not impossible, to penetrate : and I have often declared already, that such a dark and laborious inquiry, though very useful for those that are for going to the bottom of history, does not come within the plan of my design.

ARTICLE III.

THE PRIMITIVE ORIGIN OF THE GRECIANS.

IN order to arrive at any certain knowledge concerning the first origin of the Grecian nations, we must necessarily have recourse to the accounts we have of them in holy scripture.

* Javan, or Ion (for in the Hebrew the same letters differently pointed form these two different names), the son of Japhet, and grandson of Noah, was certainly the father of all those nations that went under the general denomination of Greeks, though he has been looked upon as the father of the Ionians only, which were but one particular nation of Greeks. But the Hebrews, the Chaldeans, Arabians, and others, give no other appellation to the whole body of the Grecian nations, than that of Ionians; † and for this reason Alexander, in the predictions of Daniel, is mentioned under the name of the king of ‡ Javan.

§ Javan had four sons, Eliza, Tarsis, Chittim, and Dodanim. As Javan was the original father of the Grecians in general, no doubt but his four sons were the heads and founders of the chief tribes and principal branches of that nation, which became in succeeding ages so renowned for arts and arms.

Eliza is the same as Ellas, as it is rendered in the Chaldee translation; and the word *Ἕλληνες*, which was used as the common appellation of the whole people, in the same manner as the word *Ἕλλας* was of the whole country, has no other derivation. The city of Elis, very ancient in Peloponnesus, the Elysiac fields, the river Elissus, or Ilissus, have long retained the marks of their being derived from Eliza, and have contributed more to preserve his memory, than the historians themselves of the nation, who were inquisitive after foreign affairs, and but little acquainted with their own original; because as they had little or no knowledge of the true religion, they did not carry their inquiries so high. Upon which account, they themselves derived the words Hellenes and Iones from another fountain, as we shall see in the sequel; for I think myself obliged to give some account of their opinions also in this respect.

Tarsis was the second son of Javan. He settled, as his brethren did, in some part of Greece, perhaps in Achaia, or the neighbouring provinces, as Eliza did in Peloponnesus.

* Gen. x. 2.

† Dan. viii. 21.

‡ Hircus caprarum rex Græciæ; in the Hebrew, rex Javan.

§ Gen. x. 4.

It is not to be doubted but that Chittim was the father of the Macedonians, according to the authority of the first book of the Maccabees, * in the beginning of which it is said, that Alexander, the son of Philip the Macedonian, went out of his country, which was that of Cetthim, † or Chittim, to make war against Darius, king of Persia. And in the eighth chapter, speaking of the Romans and their victories over the last kings of Macedonia, Philip and Perseus ‡, the two last-mentioned princes are called kings of the Cetheans.

Dodanim. It is very probable, that Thessaly and Epirus were the portion of the fourth son of Javan. The impious worship of Jupiter of Dodona, as well as the city of Dodona § itself, are proofs that some remembrance of Dodanim had remained with the people, who derived their first establishment and origin from him.

This is all that can be said with any certainty concerning the true origin of the Grecian nations. The holy scripture, whose design is not to satisfy our curiosity, but to nourish and improve our piety, after scattering these few rays of light, leaves us in utter darkness concerning the rest of their history; which therefore can only be collected from profane authors.

If we may believe || Pliny, the Grecians were so called from the name of an ancient king, of whom they had but a very uncertain tradition. Homer, in his poems, calls them Hellenes, Danaï, Argives, and Achæans. It is observable, that the word Græcus is not once used in Virgil.

The exceeding rusticity of the first Grecians would appear incredible, if we could call in question the testimony of their own historians upon that article. But a people so vain of their origin, as to adorn it by fiction and fable, we may be sure would never think of inventing any thing in its disparagement. Who ** would imagine that the people, to whom the world is indebted for all her knowledge in literature and the sciences, should be descended from mere savages, who knew no other law than force, and were ignorant even of agriculture? And yet this appears plainly to be the case, from the divine honours they decreed to the person †† who first taught them to feed upon acorns, as a more delicate and wholesome nourishment than herbs. There was still a great distance from this first improvement to a state of urbanity and politeness; nor did

* 1 Macc. i. 1.

† Egressus de terra Cethim.

‡ Philippum et Perseum Cetheorum reges. Ver. 5.

§ Δωδώνη ἀπὸ Δωδωνος τῆς Διὸς καὶ Εὐρώπης. Stephanus.

|| Lib. iv. c. 7.

** Pausan. l. viii. p. 455, 456.

†† Pelasgus.
they

they indeed arrive at the latter, till after a long process of time.

The weakest were not the last to understand the necessity of living together in society, in order to defend themselves against violence and oppression. At first they built single houses at a distance from one another; the number of which insensibly increasing, formed in time towns and cities. But the bare living together in society was not sufficient to polish such a people. Egypt and Phœnicia had the honour of doing this. Both * these nations contributed to instruct and civilize the Grecians, by the colonies they sent among them. The latter taught them navigation, writing, and commerce; the former the knowledge of their laws and polity, gave them a taste for arts and sciences, and initiated them into their mysteries.

† Greece, in her infant state, was exposed to great commotions and frequent revolutions; because, as the people had no settled correspondence, and no superior power to give laws to the rest, every thing was determined by force and violence. The strongest invaded the lands of their neighbours which they thought most fertile and delightful, and dispossessed the lawful owners, who were obliged to seek new settlements elsewhere. As Attica was a dry and barren country, its inhabitants had not the same invasions and outrages to fear, and therefore consequently kept themselves in possession of their ancient territories; for which reason they took the name of *αθηναῖοι*, that is, men born in the country where they lived, to distinguish themselves from the rest of the nations, that had almost all transplanted themselves from place to place.

Such were in general the first beginnings of Greece. We must now enter into a more particular detail, and give a brief account of the establishment of the several different states whereof the whole country consisted.

ARTICLE IV.

THE DIFFERENT STATES INTO WHICH GREECE WAS DIVIDED.

IN those early times kingdoms were but inconsiderable, and of very small extent, the title of kingdom being often given to a single city, with a few leagues of land depending upon it.

‡ *Sicyon*. The most ancient kingdom of Greece was that of

* Herod. l. ii. c. 58. et l. v. c. 58—60. Plin. l. v. c. 12. et l. vii. c. 56.

† Thucyd. lib. i. p. 2.

‡ A. M. 1915. Ant. J. C. 2089.

Sicyon; whose beginning is placed by Eusebius 1313 years before the first Olympiad. Its duration is believed to have been about 1000 years.

* *Argos*. The kingdom of Argos, in Peloponnesus, began 1080 years before the first Olympiad, in the time of Abraham. The first king of it was *Inachus*. His successors were, his son *Phoroneus*; *Apis*; *Argus*, from whom the country took its name; and, after several others, *Gelanor*, who was dethroned and expelled his kingdom by *Danaus*, the Egyptian. † The successors of this last were first *Lynceus*, the son of his brother *Ægyptus*, who alone, of 50 brothers, escaped the cruelty of the Danaides; then *Abas*, *Proetus*, and *Acrisius*.

Of Danaë, daughter to the last, was born Perseus, who having, when he was grown up, unfortunately killed his grandfather Acrisius, and not being able to bear the sight of Argos, where he committed that involuntary murder, withdrew to Mycenæ, and there fixed the seat of his kingdom.

Mycenæ. Perseus then translated the seat of the kingdom from Argos to Mycenæ. He left several sons behind him; among others Alcæus, Sthenelus, and Electryon. Alcæus was the father of Amphitryon, Sthenelus of Eurystheus, and Electryon of Alcmena. Amphitryon married Alcmena, upon whom Jupiter begat Hercules.

Eurystheus and Hercules came into the world the same day; but as the birth of the former was by Juno's management antecedent to that of the latter, Hercules was forced to be subject to him, and was obliged by his order to undertake the twelve labours, so celebrated in fable.

The kings who reigned at Mycenæ after Perseus were, *Electryon*, *Sthenelus*, and *Eurystheus*. The last, after the death of Hercules, declared open war against his descendants, apprehending they might some time or other attempt to dethrone him; which, as it happened, was done by the *Heracidæ*; for, having killed Eurystheus in battle, they entered victorious into Peloponnesus, and made themselves masters of the country. But, as this happened before the time determined by fate, a plague ensued, which, with the direction of an oracle, obliged them to quit the country. Three years after this, being deceived by the ambiguous expression of the oracle, they made a second attempt, which likewise proved fruitless. This was about 20 years before the taking of Troy.

* A. M. 2148. Ant. J. C. 1856. Euseb. in Chron.

† A. M. 2530. Ant. J. C. 1474.

Atreus, the son of *Pelops*, uncle by the mother's side to *Euryſtheus*, was the latter's ſucceſſor: and in this manner the crown came to the deſcendants of *Pelops*, from whom *Peloponneſus*, which before was called *Apia*, derived its name. The bloody hatred of the two brothers, *Atreus* and *Thyeftes*, is known to all the world.

Pliſthenes, the ſon of *Atreus*, ſucceeded his father in the kingdom of *Mycenæ*, which he left to his ſon *Agamemnon*, who was ſucceeded by his ſon *Oreſtes*. The kingdom of *Mycenæ* was filled with enormous and horrible crimes, from the time it came into the family of *Pelops*.

Tiſamenes and *Pentbilus*, ſons of *Oreſtes*, reigned after their father, and were at laſt driven out of *Peloponneſus* by the *Heraclidæ*.

* *Athens*. *Cecrops*, a native of *Egypt*, was the founder of this kingdom. Having ſettled in *Attica*, he divided all the country ſubject to him into 12 diſtricts. He alſo eſtabliſhed the *Areopagus*.

This auguſt tribunal, in the reign of his ſucceſſor *Cœneus*, adjudged the famous difference between *Neptune* and *Mars*. In his time happened *Deucalion's flood*. The deluge of *Ogyges* in *Attica* was much more ancient, being 1020 years before the firſt *Olympiad*, and conſequently in the year of the world 2208.

Amphiſtyon, the third king of *Athens*, procured a confederacy between 12 nations, which aſſembled twice a year at *Thermopylæ*, there to offer their common ſacrifices, and to conſult together upon their affairs in general, as alſo upon the affairs of each nation in particular. This convention was called the *Assembly of the Amphiſtyons*.

The reign of *Ereſtheus* is remarkable for the arrival of *Ceres* in *Attica*, after the rape of her daughter *Proſerpine*; as alſo for the inſtitution of the myſteries at *Eleuſis*.

† The reign of *Ægeus*, the ſon of *Pandion*, is the moſt illuſtrious period of the hiſtory of the heroes. In his time are placed the expedition of the *Argonauts*; the celebrated labours of *Hercules*; the war of *Minos*, ſecond king of *Crete*, againſt the *Athenians*; the ſtory of *Theſeus* and *Ariadne*.

Theſeus ſucceeded his father *Ægeus*. *Cecrops* had divided *Attica* into 12 boroughs, or 12 diſtricts, ſeparated from each other. *Theſeus* brought the people to underſtand the advantages of common government, and united the 12 boroughs

* A. M. 2448. Ant. J. C. 1556. † A. M. 2720. Ant. J. C. 1284.

into one city, or body-politic, in which the whole authority was united.

Codrus was the last king of Athens; he devoted himself to die for his people.

* After him the title of King was extinguished among the Athenians. *Medon*, his son, was set at the head of the commonwealth, with the title of Archon, that is to say, president or governor. The first Archontes were for life; but the Athenians, growing weary of a government which they still thought bore too great a resemblance to royal power, made their Archontes elective every 10 years, and at last reduced it to an annual office.

† *Thebes*. *Cadmus*, who came by sea from the coast of Phœnicia, that is, from about Tyre and Sidon, seized upon that part of the country which was afterwards called Bœotia. He built there the city of Thebes, or at least a citadel, which from his own name he called *Cadmæa*, and there fixed the seat of his power and dominion.

The fatal misfortune of *Laius*, one of his successors, and of *Jocasta* his wife, of *Œdipus* their son, of *Eteocles* and *Polynices*, who were born of the incestuous marriage of *Jocasta* with *Œdipus*, have furnished ample matter for fabulous narration and theatrical representations.

Sparta, or *Lacedæmon*. It is supposed, that *Lelix*, the first king of Laconia, began his reign about 1516 years before the Christian era.

Tyndarus, the ninth king of Lacedæmon, had, by *Leda*, *Castor* and *Pollux*, who were twins, besides *Helena*, and *Climenestra*, the wife of *Agamemnon*, king of Mycenæ. Having survived his two sons, the twins, he began to think of choosing a successor, by looking out for a husband for his daughter *Helena*. All the pretenders to this princess bound themselves by oath, to abide by, and entirely submit to the choice which the lady herself should make, who determined in favour of *Meneleus*. She had not lived above three years with her husband, before she was carried off by *Alexander Paris*, son of *Priam*, king of the Trojans; which rape was the cause of the Trojan war. Greece did not properly begin to know or experience her united strength, till the famous siege of that city, where the *Achilleses*, the *Ajaxes*, the *Nestors*, and the *Ulysseses*, gave Asia sufficient reason to forebode her future subjection to their posterity. The Greeks took Troy after a ten years siege,

* A. M. 2934. Ant. J. C. 1070.

† A. M. 2549. Ant. J. C. 1455.

much about the time that Jephtha governed the people of God, that is, according to Bishop Usher, in the year of the world 2820, and 1184 years before Jesus Christ. This epocha is famous in history, and should carefully be remembered, as well as that of the Olympiads.

An Olympiad is the revolution of four complete years, from one celebration of the Olympic games to another. We shall elsewhere give an account of the institution of these games, which were celebrated every four years, near the town of Pisa, otherwise called Olympia.

The common era of the Olympiads begins in the summer of the year of the world 3228, 776 years before Jesus Christ, from the games, in which Corebus won the prize in the races.

Fourscore years after the taking of Troy, the Heraclidæ re-entered the Peloponnesus, and seized Lacedæmon, where two brothers, Eurysthenes and Procles, sons of Aristodemus, began to reign together, and from their time the sceptre always continued jointly in the hands of the descendants of those two families. Many years after this, Lycurgus instituted that body of laws for the Spartan state, which rendered both the legislator and republic so famous in history. I shall speak of them at large in the sequel.

* *Corinth.* Corinth began later than the other cities I have been speaking of, to be governed by particular kings. It was at first subject to those of Argos and Mycenæ; at last Sisyphus, the son of Æolus, made himself master of it. But his descendants were dispossessed of the throne by the Heraclidæ, about 110 years after the siege of Troy.

The regal power after this came to the descendants of Bacchis, under whom the monarchy was changed into an aristocracy, that is, the reins of the government were in the hands of the elders, who annually chose from among themselves a chief magistrate whom they called Prytanis. At last Cypselus having gained the people, usurped the supreme authority, which he transmitted to his son Periander; who was ranked among the Grecian sages, on account of the love he bore to learning, and the protection and encouragement he gave to learned men.

† *Macedonia.* It was a long time before the Greeks had any great regard to Macedonia. Her kings living retired in woods and mountains, seemed not to be considered as a part of

* A. M. 2628. Ant. J. C. 1376. † A. M. 3191. Ant. J. C. 1831.
Greece.

Greece. They pretended, that their kings, of whom *Caranus* was the first, were descended from *Hercules*. Philip and his son *Alexander* raised the glory of this kingdom to a very high pitch. It had subsisted 471 years before the death of *Alexander*, and had continued 155 years more, till *Perseus* was beaten and taken by the Romans; in all 626 years.

ARTICLE V.

COLONIES OF THE GREEKS SENT INTO ASIA MINOR.

WE have already observed, that, fourscore years after the taking of *Troy*, the *Heraclidæ* recovered *Peloponnesus*, after having defeated the *Pelopidæ*; that is, *Tisamenus* and *Penthius*, sons of *Orestes*; and that they divided the kingdoms of *Mycenæ*, *Argos*, and *Lacedæmon*, among them.

So great a revolution as this almost changed the face of the country, and made way for several very famous transigrations; which the better to understand, and to have the clearer idea of the situation of the Grecian nations, as also of the four dialects, or different idioms of speech, that prevailed among them, it will be necessary to look a little farther back into history.

* *Deucalion*, who reigned in *Thessaly*, and under whom happened the flood that bears his name, had by *Pyrria* his wife, two sons, *Helenus* and *Amphiçtyon*. This last, having driven *Cranaus* out of *Athens*, reigned there in his place. *Helenus*, if we may believe the historians of his country, gave the name of *Hellenes* to the Greeks: he had three sons, *Æolus*, *Dorus*, and *Xuthus*.

Æolus, who was the eldest, succeeded his father, and, besides *Thessaly*, had *Locris* and *Bœotia* added to his dominions. Several of his descendants went into *Peloponnesus* with *Pelops*, the son of *Tantalus*, king of *Phrygia*, from whom *Peloponnesus* took its name, and settled themselves in *Laconia*.

The country contiguous to *Parnassus* fell to the share of *Dorus*, and from him was called *Doris*.

Xuthus, compelled by his brothers, upon some particular disgust, to quit his country, retired to *Attica*, where he married the daughter of *Evechtheus*, king of the *Athenians*, by whom he had two sons, *Achæus* and *Ion*.

An involuntary murder, committed by *Achæus*, obliged him to retire to *Peloponnesus*, which was then called *Egiælaæ*, of

* Strab. l. viii. p. 383, &c. Pausan. l. vii. p. 396, &c.

which

which one part was from him called Achaia. His descendants settled at Lacedæmon.

Ion, having signalized himself by his victories, was invited by the Athenians to govern their city, and gave the country his name; for the inhabitants of Attica were likewise called Ionians. The number of the citizens increased to such a degree, that the Athenians were obliged to send a colony of the Ionians into Peloponnesus, who likewise gave the name to the country they possessed.

Thus all the inhabitants of Peloponnesus, though composed of different people, were united under the names of Achæans and Ionians.

The Heraclidæ, fourscore years after the taking of Troy, resolved seriously to recover Peloponnesus, which of right belonged to them. They had three principal leaders, sons of Aristomachus, namely, Timenes, Cresphontes, and Aristodemus; the last dying, his two sons, Eurysthene and Procles, succeeded him. The success of their expedition was as happy as the motive was just, and they recovered the possession of their ancient dominion. Argos fell to Timenes, Messenia to Cresphontes, and Laconia to the two sons of Aristodemus.

Such of the Achæans as were descended from Æolus, and had hitherto inhabited Laconia, being driven from thence by the Dorians, who accompanied the Heraclidæ into Peloponnesus, after some wandering, settled in that part of Asia Minor which from them took the name of Æolis, where they founded Smyrna, and eleven other cities; but the town of Smyrna came afterwards into the hands of the Ionians. The Æolians became likewise possessed of several cities of Lesbos.

As for the Achæans of Mycenæ and Argos, being compelled to abandon their country to the Heraclidæ, they seized upon that of the Ionians, who dwelt at that time in a part of Peloponnesus. The latter fled at first to Athens their original country, from whence they some time afterwards departed under the conduct of Nileus and Androcles, both sons of Codrus, and seized upon that part of the coast of Asia Minor which lies between Caria and Lydia, and from them was named Ionia; here they built twelve cities, Ephesus, Clazomenæ, Samos, &c.

* The power of the Athenians, who had then Codrus for their king, being very much augmented by the great number of refugees that fled into their country, the Heraclidæ

* Strab. p. 339.

thought proper to oppose the progress of their power, and for that reason made war upon them. The latter were worsted in a battle, but still remained masters of Megaris, where they built Megara, and settled the Dorians in that country in the room of the Ionians.

* One part of the Dorians continued in the country after the death of Codrus, another went to Crete; the greatest number settled in that part of Asia Minor which from them was called Doris, where they built Halicarnassus, Cnidus, and other cities, and made themselves masters of the island of Rhodes, Cos, &c.

THE GRECIAN DIALECTS.

It will now be more easy to understand what we have to say concerning the several Grecian dialects. These were four in number; the Attic, the Ionic, the Doric; and the Æolic. They were in reality four different languages, each of them perfect in its kind, and used by a distinct nation; but yet all derived from, and grounded upon the same original tongue. And this diversity of languages can no ways appear wonderful, in a country where the inhabitants consisted of different nations, that did not depend upon one another, but had each its particular territories.

1. The Attic dialect is that which was used in Athens and the country round about. This dialect has been chiefly used by Thucydides, Aristophanes, Plato, Isocrates, Xenophon, and Demosthenes.

2. The Ionic dialect was almost the same with the ancient Attic; but after it had passed into several towns of Asia Minor, and into the adjacent islands, which were colonies of the Athenians, and of the people of Achaia, it received a sort of new tincture, and did not come up to that perfect delicacy which the Athenians afterwards attained to. Hippocrates and Herodotus writ in this dialect.

3. The Doric was first in use among the Spartans, and the people of Argos; it passed afterwards into Epirus, Libya, Sicily, Rhodes, and Crete. Archimedes and Theocritus, both of them Syracusans, and Pindar, followed this dialect.

4. The Æolic dialect was at first used by the Bœotians and their neighbours, and then in Æolis, a country in Asia Minor between Ionia and Mysia, which contained 10 or 12 cities, that were Grecian colonies. Sappho and Alcæus, of whose works

very little remains, wrote in this dialect. We find also a mixture of it in the writings of Theocritus, Pindar, Homer, and many others.

ARTICLE VI.

THE REPUBLICAN FORM OF GOVERNMENT ALMOST GENERALLY ESTABLISHED THROUGHOUT GREECE.

THE reader may have observed in the little I have said about the several settlements of Greece, that the primordial ground of all those different states was monarchical government, which was the most ancient of all forms, the most universally received and established, the most proper to maintain peace and concord; and which, as * Plato observes, is formed upon the model of paternal authority, and of that gentle and moderate dominion which fathers exercise over their families.

But as the state of things degenerated by degrees, through the injustice of usurpers, the severity of lawful masters, the insurrections of the people, and a thousand accidents and revolutions that happened in those states; a different spirit seized the people, which prevailed over all Greece, kindled a violent desire of liberty, and brought about a general change of government every-where, except in Macedonia; so that monarchy gave way to a republican government, which however was diversified into almost as many various forms as there were different cities, according to the different genius and peculiar character of each people.

However, there still remained a kind of tincture or leaven of the ancient monarchical government, which frequently inflamed the ambition of private citizens, and made them desire to become masters of their country. In almost every state of Greece, some private person arose, who, without any right to the throne, either by birth, or election of the citizens, endeavoured to advance themselves to it by cabal, treachery, and violence; and who, without any respect for the laws, or regard to the public good, exercised a sovereign authority, with a despotic empire and arbitrary sway. In order to support their unjust usurpations in the midst of distrusts and alarms, they thought themselves obliged to prevent imaginary, or to suppress real conspiracies, by the most cruel proscriptions; and to sacrifice to their own security all those whom merit, rank, wealth, zeal for liberty, or love of their country, rendered obnoxious to a

* Plat. l. iii. de Leg. p. 680.

suspicious and unsettled government, which found itself hated by all, and was sensible it deserved to be so. It was this cruel and inhuman treatment, that rendered these men so odious, and brought upon them the appellation of Tyrants*, and which furnished such ample matter for the declamation of orators, and the tragical representations of the theatre.

All these cities and districts of Greece, that seemed so entirely different from one another, in their laws, customs, and interests, were nevertheless formed and combined into one sole, entire, and united body; whose strength increased to such a degree, as to make the formidable power of the Persians under Darius and Xerxes tremble; and which even then, perhaps, would have entirely overthrown the Persian greatness, had the Grecian states been wise enough to have preserved that union and concord among themselves, which afterwards rendered them invincible. This is the scene which I am now to open, and which certainly merits the reader's whole attention.

We shall see, in the following volumes, a small nation confined within a country not equal to the fourth part of France, disputing empire with the most powerful throne then upon the earth; and we shall see this handful of men, not only making head against the innumerable army of the Persians, but dispersing, routing, and cutting them to pieces, and sometimes reducing the Persian pride so low, as to make them submit to conditions of peace, as shameful to the conquered, as glorious for the conquerors.

Among all the cities of Greece, there were two that particularly distinguished themselves, and acquired an authority and a kind of superiority over the rest by the mere dint of their merit and conduct; these two were Lacedæmon and Athens. As these cities make a considerable figure, and an illustrious part in the ensuing history, before I enter upon particulars, I think I ought first to give the reader some idea of the genius, character, manners, and government of their respective inhabitants. Plutarch, in the lives of Lycurgus and Solon, will furnish me with the greatest part of what I have to say upon this head.

* This word originally signified no more than king, and was anciently the title of lawful princes.

ARTICLE VII.

THE SPARTAN GOVERNMENT.—LAWS ESTABLISHED BY
LYCURGUS.

THERE is perhaps nothing in profane history better attested, and at the same time more incredible, than what relates to the government of Sparta, and the discipline established in it by Lycurgus. * This legislator was the son of Eunomus, one of the two kings who reigned together in Sparta. It would have been easy for Lycurgus to have ascended the throne after the death of his eldest brother, who left no son behind him; and in effect he was king for some days. But as soon as his sister-in-law was found to be with child, he declared, that the crown belonged to her son, if she had one; and from thenceforth he governed the kingdom only as his guardian. In the mean time, the widow sent to him underhand, that if he would promise to marry her when he was king, she would destroy the fruit of her womb. So detestable a proposal struck Lycurgus with horror: however, he concealed his indignation, and, amusing the woman with different pretences, so managed it, that she went out her full time, and was delivered. As soon as the child was born, he proclaimed him king, and took care to have him brought up and educated in a proper manner. This prince, on account of the joy which the people testified at his birth, was named Charilaus.

† The state was at this time in great disorder, the authority both of the kings and the laws being absolutely despised and unregarded. No curb was strong enough to restrain the audaciousness of the people, which every day increased more and more.

Lycurgus was so courageous as to form the design of making a thorough reformation in the Spartan government; and to be the more capable of making wise regulations, he thought fit to travel into several countries, in order to acquaint himself with the different manners of other nations, and to consult the most able and experienced persons he could meet with in the art of government. He began with the island of Crete, whose hard and austere laws were very famous; from thence he passed into Asia, where quite different customs prevailed; and, last of all, he went into Egypt, which was then the seat of science, wisdom, and good counsels.

‡ His long absence only made his country the more desirous

* Plut. in vit. Lyc. p. 40.

† Ibid. p. 41.

‡ Ibid. p. 42.

of his return; and the kings themselves importuned him to that effect, being sensible how much they stood in need of his authority to keep the people within bounds, and in some degree of subjection and order. When he came back to Sparta, he undertook to change the whole form of their government, being persuaded that a few particular laws would produce no great effect.

But before he put this design in execution, he went to Delphos, to consult the oracle of Apollo; where, after having offered his sacrifice, he received that famous answer, in which the priestess called him "a friend of the gods, and rather a god than a man." And as for the favour he desired of being able to frame a set of good laws for his country, she told him, the god had heard his prayers, and that the commonwealth he was going to establish would be the most excellent state in the world.

On his return to Sparta, the first thing he did, was to bring over to his designs the leading men in the city, whom he made acquainted with his views; when he was assured of their approbation and concurrence, he went into the public market-place, accompanied with a number of armed men, in order to astonish and intimidate those who might desire to oppose his undertaking.

The new form of government which he introduced into Sparta, may properly be reduced to three principal institutions.

1. THE SENATE.*

* Of all the new regulations or institutions made by Lycurgus, the greatest and most considerable was that of the senate; which, by tempering and balancing, as Plato observes, the too absolute power of the kings, by an authority of equal weight and influence with theirs, became the principal support and preservation of that state: for whereas before, it was ever unsteady, and tending one while towards tyranny, by the violent proceeding of the kings; at other times towards democracy, by the excessive power of the people: the senate served as a kind of counterpoise to both, which kept the state in a due equilibrium, and preserved it in a firm and steady situation; the 28 † senators, of which it consisted, siding with the king, when the people were grasping at too much power; and, on the other hand,

* Plat. in vit. Lycur. p. 42.

† This council consisted of 30 persons, including the two kings.

espousing the interests of the people, whenever the kings attempted to carry their authority too far.

Lycurgus having thus tempered the government, those that came after him thought the power of the thirty, that composed the senate, still too strong and absolute; and therefore, as a check upon them, they devised the authority of the * Ephori, about 130 years after Lycurgus. The Ephori were five in number, and remained but one year in office. They were all chosen out of the people, and in that respect considerably resembled the tribunes of the people among the Romans. Their authority extended to the arresting and imprisoning the persons of their kings, as it happened in the case of Pausanias. The institution of the Ephori began in the reign of Theopompus; whose wife reproached him, that he would leave his children the regal authority in a worse condition than he had received it. On the contrary, said he, I shall leave it them in a much better condition, as it will be more permanent and lasting.

The Spartan government then was not purely monarchical. The nobility had a great share in it, and the people were not excluded. Each part of this body-politic, in proportion as it contributed to the public good, found in it their advantage; so that in spite of the natural restlessness and inconstancy of man's heart, which is always thirsting after novelty and change, and is never cured of its disgust to uniformity, Lacedæmon persevered for above 700 years in the exact observance of her laws.

II. THE DIVISION OF THE LANDS, AND THE PROHIBITION OF GOLD AND SILVER-MONEY.

† The second and the boldest institution of Lycurgus, was the division of the lands, which he looked upon as absolutely necessary for establishing peace and good order in the commonwealth. The major part of the people were so poor, that they had not one inch of land of their own, whilst a small number of particular persons were possessed of all the lands and wealth of the country. In order therefore to banish insolence, envy, fraud, luxury, and two other dilempers of the state still greater and more ancient than these, I mean extreme poverty, and excessive wealth, he persuaded the citizens to give up all their lands to the commonwealth, and to make a new division of them, that they might all live together in a perfect equality,

* The word signifies comptroller, or inspector.

† Plut. in. vit. Lyc. p. 44.

and that no pre-eminences or honours should be given but to virtue and merit alone.

This scheme, as extraordinary as it was, was immediately executed. Lycurgus divided the lands of Laconia into 30,000 parts, which he distributed among the inhabitants of the country, and the territories of Sparta into 9000 parts, which he distributed among an equal number of citizens. It is said, that some years after, as Lycurgus was returning from a long journey, and passing through the lands of Laconia, in the time of harvest, and observing as he went along, the perfect equality of the reaped corn, he turned towards those that were with him, and said smiling, "Does not Laconia look like the possession of several brothers, who have just been dividing their inheritance among them?"

After having divided their immoveables, he undertook likewise to make the same equal division of all their moveable goods and chattels, that he might utterly banish from among them all manner of inequality. But perceiving that this would go more against the grain, if he went openly about it, he endeavoured to effect it, by sapping the very foundations of avarice. For, first, he cried down all gold and silver money, and ordained, that no other should be current than that of iron; which he made so very heavy, and fixed at so low a rate, that a cart and two oxen were necessary to carry home a sum of 10 minas*, and a whole chamber to keep it in.

The next thing he did, was to banish all useless and superfluous arts from Sparta. But if he had not done this, most of them would have sunk of themselves, and disappeared with the gold and silver money; because the tradesmen and artificers would have found no vent for their commodities; and this iron money had no currency among any other of the Grecian states, who were so far from esteeming it, that it became the subject of their banter and ridicule.

III. OF PUBLIC MEALS.

Lycurgus, being desirous to make yet a more effectual war upon softness and luxury, and utterly to extirpate the love of riches, made a third regulation, which was that of public meals. † That he might entirely suppress all the magnificence and extravagance of expensive tables, he ordained, that all the citizens should eat together of the same common victuals,

* 500 livres French, about L. 20 English.

† Plut. in vit. Lyc. p. 43.

which the law prescribed; and expressly forbade all private eating at their own houses.

By this settlement of public and common meals, and this frugality and simplicity in eating, it may be said, that he made riches in some measure change their very nature, by putting them out of a * condition of being desired or stolen, or of enriching their possessors: for there was no way left for a man to use or enjoy his opulence, or even to make any show of it; since the poor and the rich ate together in the same place, and none were allowed to appear at the public eating-rooms, after having taken care to fill themselves with other diet; because every body present took particular notice of any one that did not eat or drink, and the whole company was sure to reproach him with the delicacy and intemperance that made him despise the common food and public table.

The rich were extremely enraged at this regulation; and it was upon this occasion, that in a tumult of the people a young fellow, named Alexander, struck out one of Lycurgus's eyes. The people, provoked at such an outrage, delivered the young man into Lycurgus's hands, who knew how to revenge himself in a proper manner: for, by the extraordinary kindness and gentleness with which he treated him, he made the violent and hot-headed young man in a little time become very moderate and wise. The tables consisted of about 15 persons each; where none could be admitted but with the consent of the whole company. Each person furnished every month a bushel of flower, eight measures of wine, five pounds of cheese, two pounds and a half of figs, and a small sum of money for preparing and cooking the victuals. Every one, without exception of persons, was obliged to be at the common meal; and a long time after the making of these regulations, king Agis, at his return from a glorious expedition, having taken the liberty to dispense with that law, in order to eat with the queen, his wife, was reprimanded and punished.

The very children ate at these public tables, and were carried hither as to a school of wisdom and temperance. There they were sure to hear grave discourses upon government, and to see nothing but what tended to their instruction and improvement. The conversation was often enlivened with ingenious and sprightly raillery, but never intermixed with any thing vulgar or shocking; and if their jesting seemed to make any person uneasy, they never proceeded any further. Here their

* Τὸν πλεῖστον ἄνθρωπον, μᾶλλον, δὲ ἄρσενος, καὶ ἄπλεστον ἀπειρογύστατο. Plut.

children were likewise trained up and accustomed to great secrecy : as soon as a young man came into the dining-room, the oldest person of the company used to say to him, pointing to the door, " Nothing spoken here must ever go out there."

* The most exquisite of all their eatables was what they called their Black Broth ; and the old men preferred it before all that was set upon the table. Dionysius the tyrant, when he was at one of these meals, was not of the same opinion ; and what was a ragoo to them, was to him very insipid. I do not wonder at it, said the cook, for the seasoning is wanting. What seasoning ? replied the tyrant. Running, sweating, fatigue, hunger, and thirst ; these are the ingredients, says the cook, with which we season all our food.

OTHER ORDINANCES.

When I speak of the ordinances of † Lyeurgus, I do not mean written laws : he thought proper to leave very few of that kind, being persuaded, that the most powerful and effectual means of rendering communities happy, and people virtuous, is by the good example, and the impression made on the mind by the manners and practice of the citizens : for the principles thus implanted by education remain firm and immoveable, as they are rooted in the will, which is always a stronger and more durable tie than the yoke of necessity ; and the youth, that have been thus nurtured and educated, become laws and legislators to themselves. These are the reasons why Lyeurgus, instead of leaving his ordinances in writing, endeavoured to imprint and enforce them by practice and example.

He looked upon the education of youth as the greatest and most important object of a legislator's care. His grand principle was, that children belonged more to the state than to their parents ; and therefore he would not have them brought up according to their humours and fancies, but would have the state entrusted with the general care of their education, in order to have them formed upon constant and uniform principles, which might inspire them betimes with the love of their country, and of virtue.

‡ As soon as a boy was born, the elders of each tribe visited him ; and if they found him well-made, strong and vigorous, they ordered him to be brought up, and assigned him one of

* Cic. *Tusc. Quæst. lib. v. n. 98.*

† Plut. *vit. Lac. p. 48.*

‡ Plut. *vit. Lyc. p. 47.*

the * 9000 portions of land for his inheritance; if, on the contrary, they found him to be deformed, tender, and weakly, so that they could not expect that he would ever have a strong and healthful constitution, they condemned him to perish, and caused the infant to be exposed.

Children were accustomed betimes not to be nice or difficult in their eating; not to be afraid in the dark, or when they were left alone; not to give themselves up to peevishness and ill humour, to crying and bawling; † to walk bare-foot, that they might be inured to fatigue; to lie hard at nights; to wear the same clothes winter and summer, in order to harden them against cold and heat.

‡ At the age of seven years they were put into the classes, where they were brought up all together under the same discipline. § Their education, properly speaking, was only an apprenticeship of obedience; the legislator having rightly considered, that the surest way to have citizens submissive to the law and to the magistrates, in which the good order and happiness of a state chiefly consists, was to teach children early, and to accustom them from their tender years to be perfectly obedient to their masters and superiors.

|| While they were at table, it was usual for the masters to instruct the boys by proposing them questions. They would ask them, for example, Who is the honestest man in the town? What do you think of such or such an action? The boys were obliged to give a quick and ready answer, which was also to be accompanied with a reason and a proof, both couched in few words: for they were accustomed betimes to the Laconic style, that is, to a close and concise way of speaking and writing. Lycurgus was for having the money bulky, heavy, and of little value, and their language on the contrary, very pithy and short; a great deal of sense comprised in few words.

** As for literature, they only learned as much as was necessary. All the sciences were banished out of their country: their study only tended to know how to obey, to bear hard-

* I do not comprehend, how they could assign to every one of these children one of the 9000 portions appropriated to the city for his inheritance. Was the number of the citizens always the same? Did it never exceed 9000? It is not said in this case, as in the division of the holy land, that the portions allotted to a family always continued in it, and could not be entirely alienated.

† Xen. de Lac. rep. p. 677.

‡ Plut. in Lyc. p. 50.

§ "Ὅτι τὴν παιδείαν εἶναι μελέτην εὐπειθείας.

|| Plut. in Lyc. p. 51.

** Ibid. p. 52.

ship and fatigue, and to conquer in battle. The superintendent of their education was one of the most honourable men of the city, and of the first rank and condition, who appointed over every class of boys masters of the most approved wisdom and probity.

* There was one kind of theft only, and that too more a nominal than a real one, which the boys were allowed, and even ordered to practise. They were taught to slip, as cunningly and cleverly as they could, into the gardens and public halls, in order to steal away herbs or meat; and if they were caught in the fact, they were punished for their want of dexterity. We are told that one of them, having stolen a young fox, hid it under his robe, and suffered the animal to gnaw into his belly, and tear out his very bowels, till he fell dead upon the spot, rather than be discovered. This kind of theft, as I have said, was but nominal, and not properly a robbery; since it was authorized by the law and the consent of the citizens. The intent of the legislator in allowing it, was to inspire the Spartan youth, who were all designed for war, with the greater boldness, subtilty, and address; to inure them betimes to the life of a soldier; to teach them to live upon a little, and to be able to shift for themselves. But I have already given an account of this matter more at large in another treatise.

† The patience and constancy of the Spartan youth most conspicuously appeared in a certain festival, celebrated in honour of Diana, surnamed Orthia, where the children, before the eyes of their parents, and in presence of the whole city, ‡ suffered themselves to be whipped, till the blood ran down upon the altar of this cruel goddess, where sometimes they expired under the strokes; and all this without uttering the least cry, or so much as a groan or a sigh: and even their own fathers, when they saw them covered with blood and wounds, and ready to expire, exhorted them to persevere to the end with constancy and resolution. Plutarch assures us, that he had seen with his own eyes a great many children lose their lives on these cruel occasions. Hence it is, that § Horace gives the epithet of patient to the city of Lacedæmon, *Patiens Lacedæmon*; and another author makes a man, who had received three strokes of a stick without complaining, say, *Tres plagas Spartana nobilitate concoxi*.

* Plut. in Lyc. p. 50. Idem in institut. Lacon. p. 237.

† Man. d'Etud. Tome III. p. 471.

‡ Cic. Tusc. Quæst. l. ii. n. 34.

§ Ode vii. lib. i.

* The most usual occupation of the Lacedæmonians was hunting, and other bodily exercises. They were forbid to exercise any mechanic art. The Elotæ, who were a sort of slaves, tilled their land for them, for which they paid them a certain revenue.

† Lycurgus would have his citizens enjoy a great deal of leisure: they had large common-halls, where the people used to meet to converse together: and though their discourses chiefly turned upon grave and serious topics, yet they seasoned them with a mixture of wit and facetious humour, both agreeable and instructive. They passed little of their time alone, being accustomed to live like bees, always together, always about their chiefs and leaders. The love of their country and of the public good was their predominant passion: they did not imagine they belonged to themselves, but to their country. Pedarethus, having missed the honour of being chosen one of the 300 who had a certain rank of distinction in the city, went home extremely pleased and satisfied, saying, "He was overjoyed there were 300 men in Sparta more honourable and worthy than himself."

‡ At Sparta every thing tended to inspire the love of virtue; and the hatred of vice; the actions of the citizens, their conversations, public monuments, and inscriptions. It was hard for men, brought up in the midst of so many living precepts and examples, not to become virtuous, as far as heathens were capable of virtue. It was to preserve these happy dispositions, that Lycurgus did not allow all sorts of persons to travel, lest they should bring home foreign manners, and return infected with the licentious customs of other countries, which would necessarily create in a little time an aversion for the life and maxims of Lacedæmon. On the other hand, he would suffer no strangers to remain in the city, who did not come thither to some useful or profitable end, or out of mere curiosity; being afraid they should bring along with them the defects and vices of their own countries; and being persuaded, at the same time, that it was more important and necessary to shut the gates of the town against depraved and corrupt manners than against infectious distempers. Properly speaking, the very trade and business of the Lacedæmonians was war: every thing with them tended that way: arms were their only exercise and employment: their life much less hard and austere in the camp, than in the city; and they were the only people in the world to

* Plut. in vit. Lyc. p. 54.

† Ibid. p. 55.

‡ Ibid. p. 56.

whom the time of war was a time of ease and refreshment; because then the reins of that strict and severe discipline which prevailed at Sparta, were somewhat relaxed, and the men were indulged in a little more liberty. * With them the first and most inviolable law of war, as Demaratus told Xerxes, was never to fly, or turn their backs, whatever superiority of numbers the enemy's army might consist of; never to quit their post; never to deliver up their arms; in a word, either to conquer, or to die on the spot. † This maxim was so important and essential in their opinion, that when the poet Archilochus came to Sparta, they obliged him to leave their city immediately, because they understood that in one of his poems, he had said, "It was better for a man to throw down his arms, than to expose himself to be killed."

‡ Hence it is, that a mother recommended to her son, who was going to make a campaign, that he should return either with or upon his shield; and that another, hearing that her son was killed in fighting for his country, answered very coldly, "§ I brought him into the world for no other end." This humour was general among the Lacedæmonians. After the famous battle of Leuctra, which was so fatal to the Spartans, the parents of those that died in the action congratulated one another upon it, and went to the temples to thank the gods that their children had done their duty; whereas the relations of those who survived the defeat were inconsolable. If any of the Spartans fled in battle, they were dishonoured and disgraced for ever. They were not only excluded from all posts and employments in the state, from all assemblies and public diversions, but it was reckoned scandalous to make any alliances with them by marriage; and a thousand affronts and insults were publicly offered them with impunity.

The Spartans never went to fight without first imploring the help of the gods by public sacrifices and prayers; and when that was done, they marched against the enemy with a perfect confidence and expectation of success, as being assured of the divine protection; and, to make use of Plutarch's expressions, "As if God were present with, and fought for them."

|| When they had broken and routed their enemy's forces,

* Herod. l. vii. c. 104.

† Plut. in Lacon. institut. p. 239.

‡ "Ἄλλ' ἡ παρὰ τὴν ἀσπίδα, καὶ παρὰ τὴν ὀπίσθην. Τίς γὰρ (ἔφη) ἢ τὸν, ἢ ἐπὶ τῷ." Plut. Lacon. apophthegm. p. 241. Sometimes they that were slain were brought home upon their shields.

§ Cic. lib. i. Tusc. Quæst. n. 102. Plut. in vit. Agæf. p. 612.

|| Plut. in vit. Læurg. p. 454.

they never pursued them farther than was necessary to make themselves sure of the victory: after which they retired; as thinking it neither glorious, nor worthy of Greece, to cut in pieces and destroy any enemy that yielded and fled. And this proved as useful as honourable to the Spartans: for their enemies, knowing that all who resisted them were put to the sword, and that they spared none but those that fled, generally chose rather to fly than to resist.

* When the first institutions of Lycurgus were received and confirmed by practice, and the form of government he had established seemed strong and vigorous enough to support itself; as † Plato says of God, that after he had finished the creation of the world, he rejoiced, when he saw it revolve and perform its first motions with so much justness and harmony; so the Spartan legislator, pleased with the greatness and beauty of his laws, felt his joy and satisfaction redouble, when he saw them, as it were, walk alone, and go forward so happily.

But desiring, as far as depended on human prudence, to render them immortal and unchangeable, he signified to the people, that there was still one point remaining to be performed, the most essential and important of all, about which he would go and consult the oracle of Apollo: and in the mean time, he made them all take an oath, that till his return they would inviolably maintain the form of government which he had established. When he arrived at Delphos, he consulted the god, to know whether the laws he had made were good and sufficient to render the Lacedæmonians happy and virtuous. The priests answered, that nothing was wanting to his laws; and that, as long as Sparta observed them, she would be the most glorious and happy city in the world. Lycurgus sent this answer to Sparta: and then, thinking he had fulfilled his ministry, he voluntarily died at Delphos, by abstaining from all manner of sustenance. His notion was, that the death of great persons and statesmen should not be barren and unprofitable to the state, but a kind of supplement to their ministry, and one of their most important actions, which ought to do them as much or more honour than all the rest. He therefore thought, that in dying thus he should crown and complete all the services which he had rendered his fellow-citizens during his life; since his death would engage them to a perpetual observance of his

* Plut. in. vit. Lycurg. p. 59.

† This passage of Plato is in his *Timæus*, and gives us reason to believe this philosopher had read what Moses says of God, when he created the world; *Vidit Deus cuncta quæ fecerat, et erant valde bona.* Gen. i. 32.

- institutions,

institutions, which they had sworn to observe inviolably till his return.

Whilst I represent Lycurgus's sentiments upon his own death in the light wherein Plutarch has transmitted them to us, I am very far from approving them : and I make the same declaration with respect to several other facts of the like nature, which I sometimes relate without making any reflections upon them, though I think them very unworthy of approbation. The pretended wise men of the heathens had, as well concerning this article as several others, but very faint and imperfect notions ; or, to speak more properly, remained in great darkness and error. They laid down this admirable principle, which we meet with in many of their writings, * That man, placed in the world as in a certain post by his general, cannot abandon it without the express command of him upon whom he depends, that is, of God himself. At other times, they looked upon man as a criminal condemned to a melancholy prison, from whence indeed he might desire to be released, but could not lawfully attempt to be so, but by the course of justice, and the order of the magistrate ; and not by breaking his chains, and forcing the gates of his prison. These notions are beautiful, because they are true : but the application they made of them was wrong, namely, as they took that for an express order of the Deity, which was the pure effect of their own weakness or pride, by which they were led to put themselves to death, either that they might deliver themselves from the pains and troubles of this life, or immortalize their names, as was the case with Lycurgus, Cato, and a number of others.

REFLECTIONS UPON THE GOVERNMENT OF SPARTA, AND UPON THE LAWS OF LYCURGUS.

I. THINGS COMMENDABLE IN THE LAWS OF LYCURGUS.

There must needs have been, to judge only by the event, a great fund of wisdom and prudence in the laws of Lycurgus ;

* Vetat Pythagoras, injussu imperatoris, id est, Dei, de præsidio et statione vitæ decedere. Cic. de Senect. n. 73.

Cato sic abiit à vita, ut causam moriendi nactum se esse gauderet. Vetat enim dominans ille in nobis Deus injussu hinc nos suo demigrare. Cum vero causam justam Deus ipse dederit, ut tunc Socrati, nunc Catoni, sæpe multis ; nã ille, medius fidius, vir sapiens, lætus ex his tenebris in lucem illam excesserit. Nec tamen illa vincula carceris ruperit ; leges enim vetant : sed, tanquam à magistratu aut ab aliqua potestate legitima, sic a Deo evocatus atque emissus exierit. Id. 1. Tusc. Quæst. n. 74.

since, as long as they were observed in Sparta, which was above 500 years, it was a most flourishing and powerful city. It was not so much (says Plutarch, speaking of the laws of Sparta) the government and polity of a city, as the conduct and regular behaviour of a wise man, who passed his whole life in the exercise of virtue: or rather (continues the same author), as the poets feign, that Hercules, only with his lion's skin and club, went from country to country to purge the world of robbers and tyrants; so Sparta, with a slip of parchment * and an old coat, gave laws to all Greece, which willingly submitted to her dominion; suppressed tyrannies and unjust authority in cities; put an end to wars, as she thought fit, and appeased insurrections; and all this generally without moving a shield or a sword, and only by sending a simple ambassador among them, who no sooner appeared, than all the people submitted, and flocked about him like so many bees about their monarch: so much respect did the justice and good government of this city imprint upon the minds of all their neighbours.

I. THE NATURE OF THE SPARTAN GOVERNMENT.

We find at the end of Lycurgus's life, one single reflection made by Plutarch; which of itself comprehends a great encomium upon that legislator. He there says, that Plato, Diogenes, Zeno, and all those who have treated of the establishment of a political state or government, took their plans from the republic of Lycurgus; with this difference, that they confined themselves wholly to words and theory; but Lycurgus, without dwelling upon ideas and theoretical systems, did really and effectually institute an inimitable polity, and form a whole city of philosophers.

In order to succeed in this undertaking, and to establish the most perfect form of a commonwealth that could be, he melted down, as it were, and blended together what he found best in every kind of government, and most conducive to the public good; thus tempering one species with another, and ba-

* This was what the Spartans called a *Scytale*, a thong of leather or parchment, which they twisted round a staff in such a manner, that there was no vacancy or void space left upon it. They writ upon this thong, and when they had writ, they untwisted it; and sent it to the general for whom it was intended. This general, who had another stick of the same size with that on which the thong was twisted and writ upon, wrapt it round that staff in the same manner, and by that means found out the connexion and the right placing of the letters, which otherwise were so displaced and out of order, that there was no possibility of their being read. Plut. in vit. Lys. p. 444.

lancing the inconveniencies to which each of them in particular is subject, with the advantages that result from their being united together. Sparta had something of the monarchical form of government; in the authority of her kings: the council of 30, otherwise called the Senate, was a true aristocracy; and the power vested in the people of nominating the senators, and of giving sanction to their laws, resembled a democratical government. The creation of the Ephori afterwards served to rectify what was amiss in those previous establishments, and to supply what was defective. Plato, in more places than one, admires Lycurgus's wisdom, and his institution of the senate, which was equally advantageous both to the king and the people*; because by this means, the law became the only supreme mistress of the kings, and the kings never became tyrants over the law.

II. EQUAL DIVISION OF THE LANDS.—GOLD AND SILVER BANISHED FROM SPARTA.

The design formed by Lycurgus of making an equal distribution of the lands among the citizens, and of entirely banishing from Sparta all luxury, avarice, law-suits, and dissensions, by abolishing the use of gold and silver, would appear to us a scheme of a commonwealth finely conceived for speculation, but utterly incapable of execution, did not history assure us that Sparta actually subsisted in that condition for many ages.

When I place the transaction I am now speaking of among the laudable parts of Lycurgus's laws, I do not pretend it to be absolutely unexceptionable; for I think it can scarce be reconciled with that general law of nature, which forbids the taking away one man's property to give it to another; and yet this is what was really done upon this occasion. Therefore in this affair of dividing the lands, I consider only so much of it as was truly commendable in itself, and worthy of admiration.

Can we possibly conceive, that a man could persuade the richest and most opulent inhabitants of a city to resign all their revenues and estates, in order to level and confound themselves with the poorest of the people; to subject themselves to a new way of living, both severe in itself, and full of restraint; in a word, to debar themselves of the use of every thing, wherein the happiness and comfort of life is thought to consist? And yet this is what Lycurgus actually effected in Sparta.

* Νόμος ἐπειδὴ κύριος ἐγένετο βασιλεὺς τῶν ἀνθρώπων, ἀλλ' ἐκ ἀνθρώπων τῶνδε νομῶν. Plat. Epist. viii.

Such an institution as this would have been less wonderful, had it subsisted only during the life of the legislator; but we know, that it lasted many ages after his decease. Xenophon, in the encomium he has left us of Agesilaus, and Cicero, in one of his orations, observe, Lacedæmon was the only city in the world that preserved her discipline and laws for so considerable a term of years unaltered and inviolate. * *Soli*, said the latter, in speaking of the Lacedæmonians, *toto orbe terrarum septingentos jam annos amplius unis moribus et nunquam mutatis legibus vivunt*. I believe though, that in Cicero's time the discipline of Sparta, as well as her power, was very much relaxed and diminished: but, however, all historians agree, that it was maintained in all its vigour till the reign of Agis, under whom Lyfander, though incapable himself of being blinded or corrupted with gold, filled his country with luxury and the love of riches, by bringing into it immense sums of gold and silver, which were the fruits of his victories, and thereby subverting the laws of Lycurgus.

But the introduction of gold and silver money was not the first wound given by the Lacedæmonians to the institution of the legislator. It was the consequence of the violation of another law still more fundamental. Ambition was the vice that preceded, and made way for avarice. The desire of conquests drew on that of riches, without which they could not propose to extend their dominions. The main design of Lycurgus, in the establishing his laws, and especially that which prohibited the use of gold and silver, was, as † Polybius and Plutarch have judiciously observed, to curb and restrain the ambition of his citizens; to disable them from making conquests, and in a manner to force them to confine themselves within the narrow bounds of their own country, without carrying their views and pretensions any farther. Indeed the government which he established was sufficient to defend the frontiers of Sparta, but was not calculated for the raising her to a dominion over other cities.

‡ The design, then, of Lycurgus was not to make the Spartans conquerors. To remove such thoughts from his fellow-citizens, he expressly forbid them, though they inhabited a country surrounded with the sea, to meddle in maritime affairs; to have any fleets, or ever to fight upon the sea. They were religious observers of this prohibition for many ages, and

* Pro Flac. num. lxiii.

† Polyb. l. vi. p. 491.

‡ Plut. in moribus Laced. p. 239.

even till the defeat of Xerxes: but upon that occasion they began to think of making themselves masters at sea, that they might be able to keep that formidable enemy at the greater distance. But having soon perceived, that these maritime, remote commands, corrupted the manners of their generals, they laid that project aside without any difficulty, as we shall observe when we come to speak of king Pausanias.

* When Lycurgus armed his fellow-citizens with shields and lances, it was not to enable them to commit wrongs and outrages with impunity, but only to defend themselves against the invasions and injuries of others. He made them indeed a nation of warriors and soldiers; but it was only, that under the shadow of their arms they might live in liberty, moderation, justice, union, and peace, by being content with their own territories, without usurping those of others, and by being persuaded, that no city or state, any more than a single person, can ever hope for solid and lasting happiness, but from virtue only. † Men of a depraved taste, says Plutarch further on the same subject, who think nothing so desirable as riches and a large extent of dominion, may give preference to those vast empires, that have subdued and enslaved the world by violence: but Lycurgus was convinced, that a city had occasion for nothing of that kind, in order to be happy. His policy, which has justly been the admiration of all ages, had no further views, than to establish equity, moderation, liberty, and peace; and was an enemy to all injustice, violence, and ambition, and the passion of reigning, and extending the bounds of the Spartan commonwealth.

Such reflections as these, which Plutarch agreeably intersperses in his lives, and in which their greatest and most essential beauty consists, are of infinite use towards the giving us true notions of things, and making us understand wherein consists the solid and true glory of a state, that is really happy; as also to correct those false ideas we are apt to form of the vain greatness of those empires, which have swallowed up kingdoms, and of those celebrated conquerors, who owe all their fame and grandeur to violence and usurpation.

III. THE EXCELLENT EDUCATION OF THEIR YOUTH.

The long duration of the laws established by Lycurgus, is certainly very wonderful: but the means he made use of to succeed therein are no less worthy of admiration. The principal

* Plut. in vit. Lycur. p. 59.

† Ibid. et in vit. Agésil. p. 614.

of these was the extraordinary care he took to have the Spartan youth brought up in an exact and severe discipline: for, as Plutarch observes, the religious obligation of an oath, which he exacted from the citizens, would have been a feeble tie, had he not by education infused his laws, as it were, into the minds and manners of the children, and made them suck in, almost with their mother's milk, an affection for his institutions. This was the reason why his principal ordinances subsisted above 500 years, having sunk into the very temper and hearts of the people, like a * strong and good dye, that penetrates thoroughly. Cicero makes the same remark, and ascribes the courage and virtue of the Spartans, not so much to their own natural disposition, as to their excellent education: † *Cujus civitatis spectata ac nobilitata virtus, non solum naturâ corroborata, verum etiam disciplinâ putatur*. All this shows of what importance it is to a state to take care that their youth be brought up in a manner proper to inspire them with a love for the laws of their country.

‡ The great maxim of Lycurgus, which Aristotle repeats in express terms, was, that as children belonged to the state, their education ought to be directed by the state, and the views and interests of the state only considered therein. It was for this reason he desired they should be educated all in common, and not left to the humour and caprice of their parents, who generally, through a soft and blind indulgence and a mistaken tenderness, enervate at once both the bodies and minds of their children. At Sparta, from their tenderest years, they were inured to labour and fatigue by the exercises of hunting and racing, and accustomed betimes to endure hunger and thirst, heat and cold; and, what is difficult to make mothers believe, all these hard and laborious exercises tended to procure them health, and make their constitutions the more vigorous and robust, able to bear the hardships and fatigues of war; the thing for which they were all designed from their cradles.

IV. OBEDIENCE.

But the most excellent thing in the Spartan education, was its teaching young people so perfectly well how to obey. It is from hence the poet Simonides gives that city such a § magnificent epithet, which denotes, that they alone knew how to

* "Ὅσπερ βαφῆς ἀγατὴ καὶ ἰσχυρᾶς καταψαμένως. Plat. Ep. viii.

† Orat. pro Flac. n. 63.

‡ Polyb. l. viii. Politic.

§ Δαμασίμωτος;—that is to say, Tamer of men.

subdue the passions of men, and to render them plaint and submissive to laws, in the same manner as horses are taught to obey the spur and the bridle, by being broken and managed while they are young. For this reason, Agesilaus advised Xenophon to send his children to Sparta, * that they might learn there the noblest and greatest of all sciences, that is, how to command, and how to obey.

V. RESPECT TOWARDS THE AGED.

One of the lessons ofteneft and most strongly inculcated upon the Lacedæmonian youth, was, to bear a great reverence and respect to old men, and to give them proofs of it upon all occasions, by saluting them, by making way for them, and giving them place in the streets, † by rising up to show them honour in all companies, and public assemblies; but, above all, by receiving their advice, and even their reproofs, with docility and submission: by these characteristics a Lacedæmonian was known wherever he came; if he had behaved otherwise, it would have been looked upon as a reproach to himself, and a dishonour to his country. An old man of Athens going into the theatre once to see a play, none of his own countrymen offered him a seat; but when he came near the place where the Spartan ambassadors and the gentlemen of their retinue were sitting, they all rose up, out of reverence to his age, and seated him in the midst of them. ‡ Lyfander therefore had reason to say, that old age had no where so honourable an abode as in Sparta, and that it was an agreable thing to grow old in that city.

II. THINGS BLAMEABLE IN THE LAWS OF LYCURGUS.

In order to perceive the defects in the laws of Lycurgus, we should only compare them with those of Moses, which we know were dictated by more than human wisdom. But my design in this place is not to enter into an exact examination of the particulars wherein the laws and institutions of Lycurgus are faulty: I shall content myself with making some slight reflections only, which probably may have already occurred to the reader, in the perusal of those ordinances, among which there are some that he will be justly offended with on the first reading.

* Μαθησομένους τῶν μαθημάτων τὸ κάλλιστον ἀρχεῖν καὶ ἀρχεῖν.

† Plut. in Lacon. Institut. p. 237.

‡ Lyfandrum Lacedæmonium dicere aiunt solitum: Lacedæmone esse honestissimum domicilium senectutis. Cic. de Sen. n. 63. "Ἐν Λακεδαιμονίῳ κάλλιστα γηράσκει. Plut. in mor. p. 795.

I. THE CHOICE MADE OF THE CHILDREN THAT WERE
EITHER TO BE BROUGHT UP OR EXPOSED.

To begin, for instance, with that ordinance relating to the choice they made of their children; as which of them were to be brought up, and which exposed to perish: who would not be shocked at the unjust and inhuman custom of pronouncing sentence of death upon all such infants, as had the misfortune to be born with a constitution that appeared too weak to undergo the fatigues and exercises to which the commonwealth destined all her subjects? Is it then impossible, and without example, that children who are tender and weak in their infancy should ever alter as they grow up, and become, in time, of a robust and vigorous complexion? Or suppose it were so, can a man no way serve his country but by the strength of his body? Is there no account to be made of his wisdom, prudence, counsel, generosity, courage, magnanimity, and, in a word, of all the qualities that depend upon the mind and the intellectual faculties? * *Omnino illud honestum quod ex animo excelso magnificoque querimus, animi efficitur, non corporis viribus.* Did Lycurgus himself render less service, or do less honour to Sparta, by establishing his laws, than the greatest generals did by their victories? Agesilaus was of so small a stature, and so mean a figure in his person, that at the first sight of him the Egyptians could not help laughing; and yet, as little as he was, he made the great king of Persia tremble upon the throne of half the world.

But, what is yet stronger than all I have said, has any other person a right or power over the lives of men, save he from whom they received them, even God himself? And does not a legislator visibly usurp the authority of God, whenever he arrogates to himself such a power without his commission? That precept of the decalogue, which was only a renovation of the law of nature, "Thou shalt not kill," universally condemns all those among the ancients, who imagined they had a power of life and death over their slaves, and even over their own children.

II. THEIR CARE CONFINED ONLY TO THE BODY.

The great defect in Lycurgus's laws, as Plato and Aristotle have observed, is, that they only tended to form a warlike and martial people. All that legislator's thoughts seemed wholly

* Cic. l. i. de offic. n. 79. Ibid. n. 76.

bent upon the means of strengthening the bodies of the people, without any concern for the cultivation of their minds. Why should he banish from his commonwealth all arts and sciences, which, besides many other * advantages, have this most happy effect, that they soften our manners, polish our understandings, improve the heart, and render our behaviour civil, courteous, gentle, and obliging ; such, in a word, as qualifies us for company and society, and makes the ordinary commerce of life agreeable ? Hence it came to pass, that there was something of a roughness and austerity in the temper and behaviour of the Spartans, and many times even something of ferocity, a failing, that proceeded chiefly from their education, and that rendered them disagreeable and offensive to all their allies.

III. THEIR BARBAROUS CRUELTY TO THEIR CHILDREN.

It was an excellent practice in Sparta to accustom their youth betimes to suffer heat and cold, hunger and thirst, and, by several severe and laborious exercises, to † bring the body into subjection to reason, whose faithful and diligent minister it ought to be in the execution of all orders and injunctions ; which it can never do, if it be not able to undergo all sorts of hardships and fatigues. But was it rational in them to carry their severities so far, as the inhuman treatment we have mentioned ? And was it not utterly barbarous and brutal in the fathers and mothers to see the blood trickling from the wounds of their children, nay, and even to see them expiring under the lashes, without concern ?

IV. THE MOTHERS' INHUMANITY.

Some people admire the courage of the Spartan mothers, who could hear the news of the death of their children slain in battle, not only without tears, but even with a kind of joy and satisfaction. For my part I should think it much better, that nature should show herself a little more on such occasions, and that the love of one's country should not utterly extinguish the sentiments of maternal tenderness. One of our generals in France, who in the heat of battle was told that his son was killed, seemed to be much wiser by his answer : “ Let us at present think,” said he, “ how to conquer the enemy ; to-morrow I will mourn for my son.”

* Omnes artes quibus ætas puerilis ad humanitatem informari solet.—Cic. Orat. pro Arch.

† Exercendum corpus, et ita afficiendum est, ut obedire consilio rationique possit in exequendis negotiis et labore tolerando. Lib. i. de offic. n. 79.

V. THEIR EXCESSIVE LEISURE.

Nor can I see what excuse can be made for that law imposed by Lycurgus upon the Spartans, which enjoined the spending so much of their time in idleness and inaction, and the following no other business than that of war. He left all the arts and trades entirely to the slaves, and strangers that lived among them; and put nothing into the hands of the citizens, but the lance and the shield. Not to mention the danger there was in suffering the number of slaves that were necessary for tilling the land, to increase to such a degree, as to become much greater than that of their masters, which was often an occasion of seditions and riots among them; how many disorders must men necessarily fall into, that have so much leisure upon their hands, and have no daily occupation or regular labour? This is an inconvenience still but too common among our nobility, and which is the natural effect of their wrong education. Except in the time of war, most of our gentry spend their lives in a most useless and unprofitable manner. They look upon agriculture, arts, and commerce, as beneath them, and what would derogate from their gentility. They seldom know how to handle any thing but their swords. As for the sciences, they take but a very small tincture of them, just so much as they cannot well be without; and many of them have not the least knowledge of them in the world, nor any manner of taste for books or reading. We are not to wonder then, if gaming and hunting, eating and drinking, mutual visits, and frivolous discourse, make up their whole occupation. What a life is this for men that have any parts or understanding!

VI. THEIR CRUELTY TOWARDS THE HELOTS.

Lycurgus would be utterly inexcusable, if he gave occasion, as he is accused of having done, for all the rigour and cruelty exercised towards the Helots in this republic. These Helots were the slaves employed by the Spartans to till the ground. It was their custom not only to make these poor creatures drunk, and expose them before their children, in order to give them an abhorrence for so shameful and odious a vice, but also to treat them with the utmost barbarity, as thinking themselves at liberty to destroy them by any violence or cruelty whatever, under pretence of their being always ready to rebel.

Upon a certain occasion related by * Thucydides, 2000 of

* Lib. iv.

these slaves disappeared at once, without any body's knowing what was become of them. Plutarch pretends, this barbarous custom was not practised till after Lycurgus's time, and that he had no hand in it.

VII. MODESTY AND DECENCY ENTIRELY NEGLECTED.

But that wherein Lycurgus appears to be most culpable, and what best shows the prodigious enormities and gross darkness the pagans were plunged in, is the little regard he showed for modesty and decency, in what concerned the education of girls, and the marriages of young women; which was without doubt the source of those disorders that prevailed in Sparta, as Aristotle has wisely observed. When we compare these indecent and licentious institutions of the wisest legislator that ever profane antiquity could boast, with the sanctity and purity of the evangelical precepts, what a noble idea does it give us of the dignity and excellence of the Christian religion?

Nor will it give us a less advantageous notion of this pre-eminence, if we compare the most excellent and laudable part of Lycurgus's institutions with the laws of the gospel. It is, we must own, a wonderful thing, that the whole people should consent to a division of their lands, which set the poor upon an equal footing with the rich; and that by a total exclusion of gold and silver, they should reduce themselves to a kind of voluntary poverty. But the Spartan legislator, when he enacted these laws, had the sword in his hand; whereas the Christian legislator says but a word, "Blessed are the poor in spirit," and thousands of the faithful, through all succeeding generations, renounce their goods, sell their lands and estates, and leave all to follow Jesus Christ, their master, in poverty and want.

ARTICLE VIII.

THE GOVERNMENT OF ATHENS.—THE LAWS OF SOLON.— THE HISTORY OF THAT REPUBLIC FROM THE TIME OF SOLON TO THE REIGN OF DARIUS I.

I have already observed, that Athens was at first governed by kings. But they were such as had little more than the name; for their whole power, being confined to the command of the armies, vanished in time of peace. Every man was master in his own house, where he lived in an absolute state of independence. *Codrus, the last king of Athens, having devoted

* Codrus was contemporary with Saul.

himself to die for the public good, his sons, Medon and Nileus, quarrelled about the succession. The Athenians took this occasion to abolish the regal power, though it did not much incommode them, and declared that Jupiter alone was king of Athens; at the very same time that the Jews were weary of their theocracy, that is, having the true God for their king, and would absolutely have a man to reign over them.

Plutarch observes, that Homer, when he enumerates the ships of the confederate Grecians, gives the name of people to none but the Athenians; from whence it may be inferred, that the Athenians even then had a great inclination to a democratical government, and that the chief authority was at that time vested in the people.

In the place of their kings, they substituted a kind of governors for life, under the title of Archons. But this perpetual magistracy appeared still in the eyes of this free people, as too lively an image of regal power, of which they were desirous of abolishing even the very shadow; for which reason, they first reduced that office to the term of 10 years, and then to that of one: and this they did with a view of resuming the authority the more frequently into their own hands, which they never transferred to their magistrates but with regret.

Such a limited power as this was not sufficient to restrain those turbulent spirits, who were grown excessively jealous of their liberty and independence, very tender and apt to be offended at any thing that seemed to break in upon their equality, and always ready to take umbrage at whatever had the least appearance of dominion or superiority. From hence arose continual factions and quarrels: there was no agreement or concord among them, either about religion or government.

Athens therefore continued a long time incapable of enlarging her power, it being very happy for her that she could preserve herself from ruin in the midst of those long and frequent dissensions she had to struggle with.

Misfortunes instruct. Athens learned at length, that true liberty consists in a dependence upon justice and reason. This happy subjection could not be established but by a legislator. She therefore pitched upon Draco, a man of acknowledged wisdom and integrity, for that employment. * It does not appear, that Greece had before his time any written laws. The first of that kind, then, were of his publishing; the rigour of which, anticipating, as it were, the Stoical doctrine, was so

* A. M. 3380. Ant. J. C. 624.

great, that it punished the smallest offence, as well as the most enormous crimes, equally with death. These laws of Draco, writ, says Demades, not with ink, but with blood, had the same fate, as usually attends all violent things. Sentiments of humanity in the judges, compassion for the accused, whom they were wont to look upon rather as unfortunate than criminal, and the apprehensions the accusers and witnesses were under of rendering themselves odious to the people; all these motives, I say, concurred to produce a remissness in the execution of the laws; which by that means, in process of time, became as it were abrogated through disuse: and thus an excessive rigour paved the way for impunity.

The danger of relapsing into their former disorders, made them have recourse to fresh precautions; for they were willing to slacken the curb and restraint of fear, but not to break it. In order therefore to find out mitigations, which might make amends for what they took away from the letter of the law, they cast their eyes upon one of the wisest and most virtuous persons of his age, * I mean Solon; whose singular qualities, and especially his great meekness, had acquired him the affection and veneration of the whole city.

His main application had been to the study of philosophy, and especially to that part of it, which we call policy, and which teaches the art of government. His extraordinary merit gave him one of the first ranks among the seven sages of Greece, who rendered the age we are speaking of so illustrious. These sages often paid visits to one another. One day, that Solon * went to Miletos, to see Thales, the first thing he said to Thales was, that he wondered why he had never desired to have either wife or children. Thales made him no answer then: but a few days after he contrived, that a stranger should come into their company, and pretend that he was just arrived from Athens, from whence he had set out about 10 days before. Solon, hearing the stranger say this, asked him, if there was no news at Athens when he came away. The stranger, who had been taught his lesson, replied, that he had heard of nothing, but the death of a young gentleman, whom all the town accompanied to the grave; because, as they said, he was the son of the worthiest man in the city, who was then absent. Alas! cried Solon, interrupting the man's story, how much is the poor father of the youth to be pitied! But pray, what was the gentleman's name? I heard his name, re-

* A. M. 3400. Ant. J. C. 604.

† Plut. de vit. Lysurg. p. 81, 82.
plied

plied the stranger ; but I have forgot it. I only remember, that the people talked much of his wisdom and justice. Every answer afforded new matter of trouble and terror to this inquisitive father, who was so justly alarmed. Was it not, said he at length, the son of Solon ? The very same, replied the stranger. Solon at these words rent his clothes, and beat his breast, and expressing his sorrow by tears and groans, abandoned himself to the most sensible affliction. Thales, seeing this, took him by the hand, and said to him with a smile : Comfort yourself, my friend ; all that has been told to you is a mere fiction. Now you see the reason why I never married : it is because I do not care to expose myself to such trials and afflictions.

Plutarch has given us a large refutation of Thales's reasoning, which tends to deprive mankind of the most natural and reasonable attachments in life, in lieu of which, the heart of man will not fail to substitute others of an unjust and unlawful nature, which will expose him to the same pains and inconveniencies. The remedy, says this historian, against the grief that may arise from the loss of goods, of friends, or of children, is not to throw away our estates, and reduce ourselves to poverty, to make an absolute renunciation of all friendship, or to confine ourselves to a state of celibacy ; but upon all such accidents and misfortunes, to make a right use of our reason.

* Athens, after some time of tranquillity and peace, which the prudence and courage of Solon had procured (who was as great a warrior as he was a statesman), relapsed into her former dissensions about the government of the commonwealth, and was divided into as many parties, as there were different sorts of inhabitants in Attica : for those that lived upon the mountains, were fond of popular government ; those in the low-lands were for an oligarchy ; and those who dwelt on the sea-coasts, were for having a mixed government, compounded of those two forms blended together ; and these hindered the other two contending parties from getting any ground of each other. Besides these, there was a fourth party, which consisted only of the poor, who were grievously harassed and oppressed by the rich, on account of their debts, which they were not able to discharge. This unhappy party was determined to chuse themselves a chief, who should deliver them from the inhuman severity of their creditors, and make an entire change in the form of their government, by making a new division of the lands.

* Plut. in Solon. p. 85, 86.

In this extreme danger, all the wise Athenians cast their eyes upon Solon, who was obnoxious to neither party; because he had never sided either with the injustice of the rich, or the rebellion of the poor; and they solicited him very much to take the matter in hand, and to endeavour to put an end to these differences and disorders. He was very unwilling to take upon him so dangerous a commission: however, he was at last chosen Archon, and was constituted supreme arbiter and legislator with the unanimous consent of all parties: the rich liking him, as he was rich, and the poor, because he was honest. He now had it in his power to make himself king: several of the citizens advised him to it; and even the wisest among them, not thinking it was in the power of human reason to bring about a favourable change consistent with the laws, were not unwilling the supreme power should be vested in one man, who was so eminently distinguished for his prudence and justice. But notwithstanding all the remonstrances that were made to him, and all the solicitations and reproaches of his friends, who treated his refusal of the diadem as an effect of pusillanimity and meanness of spirit, he was still firm and unchangeable in his purpose, and would hearken to no other scheme than that of settling a form of government in his country, that should be founded upon the basis of a just and reasonable liberty. Not venturing to meddle with certain disorders and evils, which he looked upon as incurable, he undertook to bring about no other alterations or changes, than such as he thought he could persuade the citizens to comply with by the method of argument and reason, or bring them into by the weight of his authority; wisely mixing, as he himself said, authority and power with reason and justice. Wherefore, when one afterwards asked him, if the laws which he had made for the Athenians, were the best: "Yes," said he, "the best they were capable of receiving."

The soul of popular estates is equality. But, for fear of disgusting the rich, Solon durst not propose any equality of lands and wealth; whereby Attica, as well as Laconia, would have resembled a paternal inheritance, divided among a number of brethren. However, he went so far as to put an end to the slavery and oppression of those poor citizens, whose excessive debts and accumulated arrears had forced them to sell their persons and liberty, and reduce themselves to a state of servitude and bondage. An express law was made, which declared all debtors discharged and acquitted of all their debts.

This

* This affair drew Solon into a troublesome scrape, which gave him a great deal of vexation and concern. When he first determined to cancel the debts, he foresaw, that such an edict, which had something in it contrary to justice, would be extremely offensive: for which reason, he endeavoured in some measure to rectify the tenor of it, by introducing it with a specious preamble, which set forth a great many very plausible pretexts, and gave colours of equity and reason to the law, which in reality it had not. But in order hereto, he first disclosed his design to some particular friends, whom he used to consult in all his affairs, and concerted with them the form and the terms in which this edict should be expressed. Now, before it was published, his friends, who were more interested than faithful, secretly borrowed great sums of money of their rich acquaintance, which they laid out in purchasing of lands, as knowing they would not be affected by the edict. When this appeared, the general indignation that was raised by such a base and flagrant knavery fell upon Solon, though in effect he had no hand in it. But it is not enough for a man in office to be disinterested and upright himself; all that surround and approach him ought to be so too; wife, relations, friends, secretaries, and servants. The faults of others are charged to his account: all the wrongs, all the rapines that are committed either through his negligence or connivance, are justly imputed to him; because it is his business, and one of the principal designs of his being put into such a trust, to prevent those corruptions and abuses.

This ordinance at first pleased neither of the two parties; it disgusted the rich, because it abolished the debts, and dissatisfied the poor, because it did not ordain a new division of the lands, as they had expected, and as Lycurgus had actually effected at Sparta. But Solon's credit at Athens fell very short of that credit and power which Lycurgus had acquired in Sparta; for he had no other authority over the Athenians, than what the reputation of his wisdom, and the confidence of the people in his integrity, had procured him.

However, in a little time afterwards, this ordinance was generally approved, and the same powers, as before, were continued to Solon.

He repealed all the laws that had been made by Draco, except those against murder. The reason of his doing this, was the excessive rigour of those laws, which inflicted death alike

* Plut. in. Solon. p. 87.

upon all sorts of offenders; so that they who were convicted of sloth and idleness, or they that only had stolen a few herbs, or a little fruit out of a garden, were as severely punished, as those that were guilty of murder or sacrilege.

He then proceeded to the regulation of offices, employments, and magistracies, all which he left in the hands of the rich; for which reason he distributed all the rich citizens into three classes, ranging them according to the differences of their incomes and revenues, and according to the value and estimation of each particular man's estate. Those that were found to have 500 measures per annum, as well in corn, as in liquids, were placed in the first rank; those that had 300 were placed in the second; and those that had but 200, made up the third.

* All the rest of the citizens, whose income fell short of 200 measures, were comprised in a fourth and last class, and were never admitted into any employments. But, in order to make them amends for this exclusion from offices, he left them a right to vote in the assemblies and judgments of the people; which at first seemed to be a matter of little consequence, but in time became extremely advantageous, and made them masters of all the affairs of the city: for most of the law-suits and differences returned to the people, to whom an appeal lay from all the judgments of the magistrates; and in the assemblies of the people the greatest and most important affairs of the state, relating to peace or war, were also determined.

The Areopagus, so called from the † place where its assemblies were held, had been a long time established. Solon restored and augmented its authority, leaving to that tribunal, as the supreme court of judicature, a general inspection and superintendency over all affairs, as also the care of causing the laws, of which he was the guardian, to be observed and put in execution. Before his time, the citizens of the greatest probity and justice were made the judges of the Areopagus. Solon was the first that thought it convenient that none should be honoured with that dignity, except such as had passed through the office of Archon. ‡ Nothing was so august as this senate; and its reputation for judgment and integrity became so very great, that the Romans sometimes referred causes, which were

* Plut. in Solon. p. 88.

† This was an hill near the citadel of Athens, called Areopagus, that is to say, The hill of Mars; because it was there Mars had been tried for the murder of Halirrothius, the son of Neptune.

‡ Val. Max. l. viii. c. 1. Lucian. in Hermot. p. 595. Quintil. l. vi. c. i.

too intricate for their own decision, to the determination of this tribunal.

Nothing was regarded or attended to here, but truth only; and to the end that no external objects might divert the attention of the judges, their tribunal was always held at night, or in the dark; and the orators were not allowed to make use of any exordium, digression, or peroration.

Solon, to prevent, as much as possible, the abuse which the people might make of the great authority he left them, created a second council, consisting of 400 men, 100 out of every tribe; and ordered all causes and affairs to be brought before this council, and to be maturely examined by them, before they were proposed to the general assembly of the people; to the judgment of which the sentiments of the other were to submit, and to which alone belonged the right of giving a final sentence and decision. It was upon this subject Anacharsis (whom the reputation of the sages of Greece had brought from the middle of Scythia) said one day to Solon, I wonder you should empower the wise men only to deliberate and debate upon affairs, and leave the determination and decision of them wholly to fools.

Upon another occasion, when Solon was conversing with him upon some other regulations he had in view, Anacharsis, astonished that he could expect to succeed in his designs of restraining the avarice and injustice of the citizens by written laws, answered him in this manner: "Give me leave to tell you, that your writings are just like spiders webs: the weak and small flies may be entangled and caught in them; but the rich and powerful will break through them, and despise them."

Solon, who was an able and prudent man, was very sensible of the inconveniencies that attend a democracy, or popular government: but, having thoroughly studied, and being perfectly well acquainted with the character and disposition of the Athenians, he knew it would be a vain attempt to take the sovereignty out of the people's hands; and that if they parted with it at one time, they would soon resume it at another by force and violence. He therefore contented himself with limiting their power by the authority of the Areopagus and the council of 400; judging, that the state being supported and strengthened by these two powerful bodies, as by two good anchors, would not be so liable to commotions and disorders as it had been, and that the people would be kept within due bounds, and enjoy more tranquillity.

I shall only mention some of the laws which Solon made, by which the reader may be able to form a judgment of the rest.

* In the first place, every particular person was authorized to espouse the quarrel of any one that was injured and insulted; so that the very first comer might prosecute the offender, and bring him to justice for the outrage he had committed.

The design of this wise legislator by this ordinance was to accustom his citizens to have a fellow-feeling of one another's sufferings and misfortunes, as they were all members of one and the same body.

† By another law, those persons, that in public differences and dissensions did not declare themselves of one party or other, but waited to see how things would go, before they determined, were declared infamous, condemned to perpetual banishment, and to have all their estates confiscated. Solon had learned, from long experience and deep reflection, that the rich, the powerful, and even the wise and virtuous, are usually the most backward to expose themselves to the inconveniencies which public dissensions and troubles produce in society; and that their zeal for the public good does not render them so active and vigilant in the defence of it, as the passions of the factious render them industrious to destroy it; that the just party, being thus abandoned by those that are capable of giving more weight, authority, and strength to it, by their union and concurrence, becomes unable to grapple with the audacious and violent enterprizes of a few daring innovators. To prevent this misfortune (which may be attended with the most fatal consequences to a state), Solon judged it proper to force the well-affected, by the fear of greater inconveniencies to themselves, to declare for the just party, at the very beginning of seditions, and to animate the spirits and courage of the best citizens, by engaging with them in the common danger. By this method of accustoming the minds of the people to look upon that man almost as an enemy and traitor, that should appear indifferent to, and unconcerned at the misfortunes of the public, he provided the state with a quick and sure recourse against the sudden enterprizes of wicked and profligate citizens.

‡ Solon abolished the giving of portions in marriage with young women, unless they were only daughters; and ordered that the bride should carry no other fortune to her husband, than three suits of clothes, and some few household goods of

* Plat. in. Solon. p. 88.

† Ibid. p. 89.

‡ Ibid.

little value: for he would not have matrimony become a traffic, and a mere commerce of interest; but desired, that it should be regarded as an honourable fellowship and society, in order to raise subjects to the state, to make the married pair live agreeably and harmoniously together, and to give continual testimony of mutual love and tenderness to each other.

Before Solon's time, the Athenians were not allowed to make their wills; the wealth of the deceased always devolved upon his children and family. Solon's law allowed every one that was childless to dispose of his whole estate as he thought fit; preferring, by that means, friendship to kindred, and choice to necessity and constraint, and rendering every man truly master of his own fortune, by leaving him at liberty to bestow it where he pleased. This law, however, did not authorize indifferently all sorts of donations: it justified and approved of none but those that were made freely and without any compulsion: without having the mind disordered and intoxicated with drinks or charms, or perverted and seduced by the allurements and caresses of a woman: for this wise lawgiver was justly persuaded, that there is no difference to be made between being seduced and being forced, looking upon artifice and violence, pleasure and pain, in the same light, when they are made use of as means to impose upon men's reason, and to captivate the liberty of their understandings.

* Another regulation he made was to lessen the rewards of the victors at the Isthmian and Olympic games, and to fix them at a certain value, viz. 100 drachms, which make about 50 livres, for the first sort; and 500 drachms, or 250 livres for the second. He thought it a shameful thing, that athletes and wrestlers, a sort of people not only useless but often dangerous to the state, should have any considerable rewards allotted them, which ought rather to be reserved for the families of those persons who died in the service of their country; it being very just and reasonable, that the state should support and provide for such orphans, who probably might come in time to follow the good examples of their fathers.

In order to encourage arts, trades, and manufactures, the senate of the Areopagus was charged with the care of inquiring into the ways and means that every man made use of to get his livelihood, and of chastising and punishing all those who led an idle life. Besides the fore-mentioned view of bringing arts

* Plut. in Solon. p. 91. Diog. Laert. in Solon. p. 37.

and trades into a flourishing condition, this regulation was founded upon two other reasons still more important.

1. Solon considered, that such persons as have no fortune, and make use of no methods of industry to get their livelihood, are ready to employ all manner of unjust and unlawful means for acquiring money; and that the necessity of subsisting some way or other disposes them for committing all sorts of misdemeanors, rapines, knaveries, and frauds; from which springs up a school of vice in the bosom of the commonwealth: and such a leaven gains ground, as does not fail to spread its infection, and by degrees corrupt the manners of the public.

In the second place, The most able statesmen have always looked upon these indigent and idle people, as a troop of dangerous, restless, and turbulent spirits, eager after innovation and change, always ready for seditions and insurrections, and interested in revolutions of the state, by which alone they can hope to change their own situation and fortune. It was for all these reasons, that, in the law we are speaking of, Solon declared, that a son should not be obliged to support his father in old age or necessity, if the latter had not taken care to have his son brought up to some trade or occupation: all children that were spurious and illegitimate, were exempted from the same duty: For it is evident, says Solon, that whoever contemns the dignity and sanctity of matrimony in such a manner, has never had in view the lawful end we ought to propose to ourselves in having children, but only the gratification of a loose passion. Having then satisfied his own desires, and had the end he proposed to himself, he has no proper right over the persons he begot, upon whose lives, as well as births, he has entailed an indelible infamy and reproach.

* It was prohibited to speak any ill of the dead; because religion directs us to account the dead as sacred, justice requires us to spare those that are no more, and good policy should hinder hatreds from becoming immortal.

It was also forbidden to affront, or give ill language to any body in the temples, in courts of judicature, in public assemblies, and in the theatres, during the time of representation: for to be no where able to govern our passions and resentments, argues too untractable and licentious a disposition; as to restrain them at all times, and upon all occasions, is a virtue beyond the mere force of human nature, and a perfection reserved for the evangelical law.

* Plut. in Solon. p. 89.

Cicero observes, that this wise legislator of Athens, whose laws were in force even in his time, had provided no law against parricide; and being asked the reason why he had not, he answered, * “That to make laws against, and ordain punishments for a crime that had never been known or heard of, was the way to introduce it, rather than to prevent it.” I omit several of his laws concerning marriage and adultery, in which there are remarkable and manifest contradictions, and a great mixture of light and darkness, knowledge and error, which we generally find among the very wisest of the heathens, who had no established principles or rules to go by.

After Solon had published his laws, and engaged the people by public oath to observe them religiously, at least for the term of 100 years, he thought proper to remove from Athens, in order to give them time to take root, and to gather strength by custom; as also to rid himself of the trouble and importunity of those who came to consult him about the sense and meaning of his laws, and to avoid the complaints and odium of others: for, as he said himself, in great undertakings it is hard, if not impossible, to please all parties. He was absent 10 years, in which interval of time we are to place his journeys into Egypt, into Lydia, to visit king Cræsus, and into several other countries. † At his return he found the whole city in commotion and trouble; the three old factions were revived, and had formed three different parties. Lycurgus was at the head of the people that inhabited the low-lands; Megacles, son of Alcmeon, was the leader of the inhabitants upon the sea-coast; and Pisistratus had declared for the mountaineers, to whom were joined the handicraftsmen and labourers who lived by their industry, and whose chief spleen was against the rich: of these three leaders the two last were the most powerful and considerable.

‡ Magacles was the son of that Alcmeon whom Cræsus had extremely enriched for a particular service he had done him. He had likewise married a lady, who had brought him an immense portion: her name was Agarista, the daughter of Clisthenes, tyrant of Sicyon. This Clisthenes was at this time the richest and most opulent prince in Greece. In order to be able to chuse a worthy son-in-law, and to know his temper,

* Sapienter fecisse dicitur, cum de eo nihil sanxerit, quod antea commissum non erat; æ, non tam prohibere, quam admonere, videtur. Pro Ros. Amer. n. 70.

† A. M. 3445. Ant. J. C. 559. Plut. in Solon. p. 94.

‡ Herod. l. vi. c. 125—131.

manners, and character, from his own experience, Clisthenes invited all the young noblemen of Greece to come and spend a year with him at his house; for this was an ancient custom in that country. Several youths accepted the invitation, and there came from different parts to the number of 13. Nothing was seen every day but races, games, tournaments, magnificent entertainments, and conversations upon all sorts of questions and subjects. One of the gentlemen, who had hitherto surpassed all his competitors, lost the princess by using some indecent gestures and postures in his dancing, with which her father was extremely offended. Clisthenes, at the end of the year, declared for Megacles, and sent the rest of the noblemen away laden with civilities and presents. This was the Megacles of whom we are speaking.

* Pisistratus was a well-bred man, of a gentle and insinuating behaviour, ready to succour and assist the † poor; wise and moderate towards his enemies; a most artful and accomplished dissembler; and one who had all appearances of virtue, even beyond the most virtuous; who seemed to be the most zealous stickler for equality among the citizens, and who absolutely declared against all innovations and change.

It was not very hard for him to impose upon the people with all this artifice and address: but Solon quickly saw through his disguise, and perceived the drift of all his seeming virtue and fair pretences: however, he thought fit to observe measures with him in the beginning, hoping perhaps by gentle methods to bring him back to his duty.

‡ It was at this time § Thespis began to change the Grecian tragedy: I say, change; because it was invented long before. This novelty drew all the world after it. Solon went among the rest, for the sake of hearing Thespis, who acted himself; according to the custom of the ancient poets. When the play was ended, he called to Thespis, and asked him, “Why he

* Plut. in Solon. p. 95.

† We are not here to understand such as begged or asked alms, for in those times, says Hicrates, there was no citizen that died of hunger, or dishonoured his city by begging. Orat. Areop. p. 369.

‡ Plut. in Solon. p. 95.

§ Tragedy was in being a long time before Thespis; but it was only a chorus of persons that sung, and said opprobrious things to one another. Thespis was the first that improved this chorus, by the addition of a personage or character, who, in order to give the rest time to take breath and to recover their spirits, recited an adventure of some illustrious person; and this recital gave occasion afterwards for introducing the subjects of tragedies.

“ was not ashamed to utter such lies before so many people ?” Thespis made answer, “ That there was no harm in lies of that sort, and in poetical fictions, which were only made for diversion.” “ No ;” replied Solon, giving a great stroke with his stick upon the ground, “ but if we suffer and approve of lying for our diversion, it will quickly find its way into our serious engagements, and all our business and affairs.”

* In the mean time Pisistratus still pushed on his point ; and, in order to accomplish it, made use of a stratagem, that succeeded as well as he could expect. † He gave himself several wounds ; and in that condition, with his body all bloody, he caused himself to be carried in a chariot into the market-place, where he raised and enflamed the populace, by giving them to understand that his enemies had treated him at that rate, and that he was the victim of his zeal for the public good.

An assembly of the people was immediately convened ; and there it was resolved, in spite of all the remonstrances Solon could make against it, that 50 guards should be allowed Pisistratus for the security of his person. He soon augmented the number, as much as he thought fit, and, by their means, made himself master of the citadel. All his enemies betook themselves to flight, and the whole city was in great consternation and disorder, except Solon, who loudly reproached the Athenians with their cowardice and folly, and the tyrant with his treachery. Upon his being asked, what it was that gave him so much firmness and resolution ? “ It is,” said he, “ my old age.” He was indeed very old, and did not seem to risk much, as the end of his life was very near : though it often happens, that men grow fonder of life, in proportion as they have less reason and right to desire it should be prolonged. But Pisistratus, after he had subdued all, thought his conquest imperfect till he had gained Solon : and as he was well acquainted with the means that are proper to engage the old man, he caressed him accordingly ; omitted nothing that could tend to soften and win upon him, and showed him all possible marks of friendship and esteem, doing him all manner of honour, having him often about his person, and publicly professing a great veneration for his laws ; which in truth he both observed himself, and caused to be observed by others. Solon, seeing it was impossible either to bring Pisistratus by fair means to renounce this usurpation, or to depose him by force, thought it a point of prudence, not to exasperate the tyrant by rejecting

* Herod. l. i. c. 59—64.

† Plut. in Solon. p. 95, 96.

the advances he made him; and hoped at the same time, that, by entering into his confidence and counsels, he might at least be capable of conducting a power which he could not abolish, and of mitigating the mischief and calamity that he had not been able to prevent.

Solon did not survive the liberty of his country two years complete: for Pisistratus made himself master of Athens, under the archon Comias, the first year of the 51st Olympiad; and Solon died the year following, under the archon Hegestratus, who succeeded Comias.

The two parties, whose heads were Lycurgus and Megacles, uniting, drove Pisistratus out of Athens; where he was soon recalled by Megacles, who gave him his daughter in marriage. But a difference, that arose upon occasion of this match, having embroiled them afresh, the Alcæonidæ had the worst of it, and were obliged to retire. Pisistratus was twice deposed, and twice found means to reinstate himself. His artifices acquired him his power, and his moderation maintained him in it; and without doubt his *eloquence, which even in Tully's judgment was very great, rendered him very acceptable to the Athenians, who were but too apt to be affected with the charms of discourse, as it made them forget the care of their liberty. An exact submission to the laws distinguished Pisistratus from most other usurpers; and the mildness of his government was such, as might make many a lawful sovereign blush. For which reason, the character of Pisistratus was thought worthy of being set in opposition to that of other tyrants. Cicero, doubting what use Cæsar would make of his victory at Pharsalia, wrote to his dear friend Atticus, † "We do not yet know, whether the destiny of Rome will have us groan under a Phalaris, or live under a Pisistratus."

This tyrant indeed, if we are to call him so, always showed himself very popular and moderate, ‡ and had such a command of his temper, as to bear reproaches and insults with patience, when he had it in his power to revenge them with a word. His gardens and orchards were open to all the citizens; in which he was afterwards imitated by Cimon. § It is

* Pisistratus dicendo tantum valuisse dicitur, ut ei Athenienses regium imperium oratione capti permitterent. Val. Max. l. viii. c. 9.

Quis doctior iisdem temporibus, aut cujus eloquentia literis instructior fuisse traditur, quam Pisistrati? Cic. de Orat. l. iii. n. 137.

† Incertum est Phalarimne, an Pisistratum, sit imitaturus. Ad Attic. l. vii. Ep. xix.

‡ Val. Max. l. v. c. 1.

§ Athen. l. xii. p. 532.

said he was the first who opened a public library in Athens, which after his time was much augmented, and at last carried to Persia by Xerxes *, when he took the city. But Seleucus Nicanor, a long time afterwards, restored it to Athens. Cicero † thinks also, it was Pisistratus who first made the Athenians acquainted with the poems of Homer; who disposed the books in the order we now find them, whereas before they were confused, and not digested; and who first caused them to be publicly read at their feasts, called Panthenæa. ‡ Plato ascribes this honour to his son Hipparchus.

§ Pisistratus died in tranquillity, and transmitted to his sons the sovereign power, which he had usurped 30 years before; 17 of which he had reigned in peace.

|| His sons were Hippias and Hipparchus. Thucydides adds a third, whom he calls Theſſalus. They seemed to have inherited from their father an affection for learning and learned men. Plato, who attributes to Hipparchus** what we have said concerning the poems of Homer, adds, that he invited to Athens the famous poet Anacreon, who was of Teos, a city of Ionia; and that he sent a vessel of 50 oars on purpose for him. He likewise entertained at his house Simonides, another famous poet, of the isle of Ceos, one of the Cyclades, in the Ægean sea, to whom he gave a large pension, and made very rich presents. The design of these princes in inviting men of letters to Athens was, says Plato, to soften and cultivate the minds of the citizens, and to infuse into them a relish and love for virtue, by giving them a taste for learning and the sciences. Their care extended even to the instructing of the peasants and country people, by erecting, not only in the streets of the city, but in all the roads and highways, statues of stone, called Mercuries, with grave sentences carved upon them; in which manner those silent monitors gave instructive lessons to all passengers. Plato seems to suppose, that Hipparchus had the authority, or that the two brothers reigned together. But Thucydides †† shows, that Hippias, as the eldest of the sons, succeeded his father in the government.

However it were, their reign in the whole, after the death of Pisistratus, was only of 18 years duration. It ended in the following manner.

* Aul. Gel. l. vi. c. 17.

† In Hipparch. p. 228.

|| A. M. 3478. Ant. J. C. 526.

†† Lib. vi. p. 225.

‡ Lib. iii. de Orat. n. 137.

§ Arist. lib. v. de Rep. c. 12.

** In Hip. p. 228, 229.

* Harmodius and Aristogiton, both citizens of Athens, had contracted a very strict friendship. Hipparchus, angry at the first for a personal affront he pretended to have received from him, to revenge himself upon his sister, put a public affront upon her, by obliging her shamefully to retire from a solemn procession, in which she was to carry one of the sacred baskets, alleging, that she was not in a fit condition to assist at such a ceremony. Her brother, and his friend still more, being stung to the quick by so gross and outrageous an affront, took, from that moment, a resolution to attack the tyrants; and to do it the more effectually, they waited for the opportunity of a festival, which they judged would be very favourable for their purpose. This was the feast of the Panathenæa, in which the ceremony required that all the tradesmen and artificers should be under arms. For the greater security, they only admitted a very small number of the citizens into their secret; conceiving, that, upon the first motion, all the rest would join them. The day being come, they went betimes into the market-place armed with daggers. Hippias came out of the palace, and went to the Ceramicum, which was a place without the city, where the company of guards then were, to give the necessary orders for the ceremony. The two friends followed him thither, and coming near him, they saw one of the conspirators talking very familiarly with him, which made them apprehend they were betrayed. They could have executed their design that moment upon Hippias, but were willing to begin their vengeance upon the author of the affront they had received. They therefore returned into the city, where meeting with Hipparchus, they killed him; but being immediately apprehended, themselves were slain, and Hippias found means to dispel the storm.

After this affair, he observed no measures, and reigned like a true tyrant, putting to death a vast number of citizens. To guard himself for the future against a like enterprise, and to secure a safe retreat for himself, in case of any accident, he endeavoured to strengthen himself by a foreign support, and to that end gave his daughter in marriage to the son of the tyrant of Lampascus.

† In the mean time, the Alcæonidæ, who, from the beginning of the revolution, had been banished from Athens by Pisistratus, and who saw their hopes frustrated by the bad success of the last conspiracy, did not however lose courage, but turned

* Thucyd. l. vi. p. 446—450.

† Herod. l. v. c. 62—96.

their views another way. As they were very rich and powerful, they got themselves appointed by the Amphictyons, that is, the heads of the grand or general council of Greece, superintendents for rebuilding the temple of Delphos, for the sum of 300 talents, or 900,000 livres*. As they were very generous in their natures, and, besides, had their reasons for being so on this occasion, they added to this sum a great deal of their own money, and made the whole frontispiece of the temple all of Parian marble, at their particular expence; whereas, by the contract made with the Amphictyons, it was only to have been made of common stone.

The liberality of the Alcæonidæ was not altogether a free bounty; neither was their magnificence towards the god of Delphos, a pure effect of religion. Policy was the chief motive. They hoped by this means to acquire great credit and influence in the temple, which happened according to their expectation. The money which they had plentifully poured into the hands of the priests, rendered them absolute masters of the oracle, and of the pretended god who presided over it, and who, for the future, becoming their echo, faithfully repeated the words they dictated to him, and gratefully lent them the assistance of his voice and authority. As often, therefore, as any Spartan came to consult the priests, whether upon his own affairs, or upon those of the state, no promise was ever made him of the god's assistance, but upon condition that the Lacedæmonians should deliver Athens from the yoke of tyranny. This order was so often repeated to them by the oracle, that they resolved at last to make war against the Pisistratides, though they were under the strongest engagements of friendship and hospitality with them; herein preferring the will † of God, says Herodotus, to all human considerations.

The first attempt of this kind miscarried; and the troops they sent against the tyrant were repulsed with loss. Notwithstanding, a little time after, they made a second, which seemed to promise no better an issue than the first; because most of the Lacedæmonians, seeing the siege they had laid before Athens likely to continue a great while, retired, and left only a small number of troops to carry it on. But the tyrant's children, who had been clandestinely conveyed out of the city, in order to be put in a safe place, being taken by the enemy, the father, to redeem them, was obliged to come to an accommodation

* About L.40,000 sterling.

† Τά γάρ τῃ Θεῷ πρὸς ὅτι ἐποιεῖτο, ἢ τὰ τῶν ἀνδρῶν.

with the Athenians, by which it was stipulated, that he should depart out of Attica in five days time. * Accordingly he actually retired within the time limited, and settled at Sigeum, a town in Phrygia, seated at the mouth of the river Scamander.

† Pliny observes, that the tyrants were driven out of Athens the same year the kings were expelled Rome. Extraordinary honours were paid to the memory of Harmodius and Aristogiton. Their names were infinitely respected at Athens in all succeeding ages, and almost held in equal reverence with those of the gods. Statues were forthwith erected to them in the market-place, which was an honour that never had been rendered to any man before. The very sight of these statues, exposed to the view of all the citizens, kept up their hatred and detestation of tyranny, and daily renewed their sentiments of gratitude to those generous defenders of their liberty, who had not scrupled to purchase it with their lives, and to seal it with their blood. ‡ Alexander the Great, who knew how dear the memory of these men was to the Athenians, and how far they carried their zeal in this respect, thought he did them a sensible pleasure in sending them the statues of those two great men, which he found in Persia after the defeat of Darius, and which Xerxes before had carried thither from Athens. § This city, at the time of her deliverance from tyranny, did not confine her gratitude solely to the authors of her liberty; but extended it even to a woman who had signalized her courage on that occasion. This was a courtesan, named Leona, who, by the charms of her beauty and skill in playing on the harp, had particularly captivated Harmodius and Aristogiton. After their death, the tyrant, who knew they had concealed nothing from this woman, caused her to be put to the torture, in order to make her declare the names of the other conspirators. But she bore all the cruelty of their torments with an invincible constancy, and expired in the midst of them; gloriously showing the world, that her sex is more courageous and more capable of keeping a secret than some men imagine. The Athenians would not suffer the memory of so heroic an action to be lost: and, to prevent the lustre of it from being sullied by the consideration of her character as a courtesan, they endeavoured to conceal that circumstance, by representing her in the statue which they erected to her honour under the figure of a lioness without a tongue.

* A. M. 3496. Ant. J. C. 508.

‡ Ibid. c. 8.

† Plin. l. xxxiv. c. 4.

§ Ibid. l. vii. c. 23. et l. xxxiv. c. 8.

* Plutarch, in the life of Aristides, relates a thing, which does great honour to the Athenians, and which shows to what a pitch they carried their gratitude to their deliverer, and their respect for his memory. They had learned, that the granddaughter of Aristogiton lived at Lemnos, in very mean and poor circumstances, nobody being willing to marry her upon account of her extreme indigence and poverty. The people of Athens sent for her, and marrying her to one of the most rich and considerable men in their city, gave her an estate in land in the town of Patmos for her portion.

Athens seemed, in recovering her liberty, to have also recovered her courage. During the reigns of her tyrants, she had acted with indolence and inactivity, as knowing what she did was not for herself, but for them: but, after her deliverance from their yoke, the vigour and activity she exerted was of a quite different kind, because then her labours were her own.

Athens however did not immediately enjoy a perfect tranquillity. Two of her citizens, Clisthenes, one of the Alcmaeonidæ, and Isagoras, who were men of the greatest credit and power in the city, by contending with each other for superiority, created two considerable factions. The former, who had gained the people on his side, made an alteration in the form of their establishment, and instead of four tribes, whereof they consisted before, divided that body into 10 tribes, to which he gave the names of the ten sons of Ion, whom the Greek historians make the father and first founder of the nation. Isagoras, seeing himself inferior in credit to his rival, had recourse to the Lacedæmonians. Cleomenes, one of the two kings of Sparta, obliged Clisthenes to depart from Athens, with 700 families of his adherents. But they soon returned, and were restored to all their estates and fortunes.

The Lacedæmonians, stung with spite and jealousy against Athens, because she took upon her to act independent of their authority, and repenting also, that they had delivered her from her tyrants upon the credit of an oracle, of which they had since discovered the imposture, began to think of reinflating Hippias, one of the sons of Pisistratus; and to that end sent for him from Sigæum, whither he had retired. They then communicated their design to the deputies of their allies, whose assistance and concurrence they proposed to use, in order to render their enterprise more successful.

The deputy of Corinth spoke first on this occasion, and ex-

pressed great astonishment that the Lacedæmonians, who were themselves avowed enemies of tyranny, and professed the greatest abhorrence for all arbitrary government, should desire to establish it elsewhere; describing, at the same time, in a lively manner, all the cruel and horrid effects of tyrannical government, as his own country (Corinth) had but very lately felt by woful experience. The rest of the deputies applauded his discourse, and were of his opinion. Thus the enterprize came to nothing, and had no other effect, but to discover the base jealousy of the Lacedæmonians, and to cover them with shame and confusion.

Hippias, defeated of his hopes, retired into Asia to Artaphernes, governor of Sardis for the king of Persia, whom he endeavoured by all manner of means to engage in a war against Athens; representing to them, that the taking of so rich and powerful a city would render him master of all Greece. Artaphernes hereupon required of the Athenians, that they would reinstate Hippias in the government; to which they made no other answer but by a downright and absolute refusal. This was the original ground and occasion of the wars between the Persians and the Greeks, which will be the subject of the following volumes.

ARTICLE IX.

ILLUSTRIOUS MEN, WHO DISTINGUISHED THEMSELVES IN ARTS AND SCIENCES.

I begin with the poets, because the most ancient.

Homer, the most celebrated and illustrious of all the poets, is he of whom we have the least knowledge, either with respect to the country where he was born, or the time in which he lived. Among the seven cities of Greece, that contended for the honour of having given him birth, Smyrna seems to have the best title.

* Herodotus tells us, that Homer wrote 400 years before his time, that is, 340 years after the taking of Troy: for Herodotus flourished 740 years after that expedition.

Some authors have pretended, that he was called Homer, because he was born blind. Valleius Paternulus rejects this story with contempt. † “If any man,” says he, “believes

* Lib. ii. c. 53. A. M. 3160. Ant. J. C. 844.

† Quem si quis cæcum gentium putat, omnibus sensibus orbis est. — Patern. l. i. c. 5.

“that Homer was born blind, he must be so himself, and even “have lost all his senses.” Indeed, according to the observation of Cicero*, Homer’s works are rather pictures than poems; so perfectly does he paint to the life, and set the images of every thing he undertakes to describe, before the eyes of the reader: and he seems to have been intent upon introducing all the most delightful and agreeable objects that nature affords, into his writings, and to make them in a manner pass in review before his readers.

† What is most astonishing in this poet is, that having applied himself the first, at least of those that are known, to that kind of poetry which is the most sublime and difficult of all, he should however soar so high, and with such rapidity, at the first flight as it were, as to carry it at once to the utmost perfection; which seldom or ever happens in other arts, but by slow degrees, and after a long series of years.

The kind of poetry we are speaking of, is the epic poem, so called from the Greek word *ἔπος*; because it is an action related by the poet. The subject of this poem must be great; instructive, serious, containing only one principal event, to which all the rest must refer, and be subordinate: and this principal action must have passed in a certain space of time, which must not exceed a year at most.

Homer has composed two poems of this kind, the Iliad and the Odyssey: the subject of the first is the anger of Achilles, so pernicious to the Greeks, when they besieged Ilion, or Troy; and that of the second is, the voyages and adventures of Ulysses, after the taking of that city.

It is remarkable, that no nation in the world, however learned and ingenious, has ever produced any poems comparable to his; and that whoever have attempted any works of that kind, have taken their plan and ideas from Homer, borrowed all their rules from him, made him their model, and have only succeeded in proportion to their success in copying him. The truth is, Homer was an original genius, and fit for others to be formed upon: *Fons ingeniorum Homerus*‡.

* Tuf. Quæst. l. v. n. 114.

† Clarissimum deinde Homeri illuxit ingenium, sine exemplo maximum: qui, magnitudine operis, et fulgore carminum, solus appellari Poeta meruit. In quo hoc maximum est, quod neque ante illum, quem ille imitaretur; neque post illum, qui imitari eum possit, inventus est: neque quemquam alium, cujus operis primus auctor fuerit, in eo perfectissimum, præter Homerum et Archilochum reperiemus. Vel. Pater. l. i. c. 5.

‡ Plin. l. xvii. c. 5.

All the greatest men, and the most exalted geniuses, that have appeared for these 2000 and 5 or 600 years, in Greece, Italy, and elsewhere; those whose writings we are forced still to admire; who are still our masters, and who teach us to think, to reason, to speak, and to write; all these, * says Madame Dacier, acknowledge Homer to be the greatest of poets, and look upon his poems as the model for all succeeding poets to form their taste and judgment upon. After all this, can there be any man so conceited of his own talents, be they ever so great, as reasonably to presume, that his decisions should prevail against such an universal concurrence of judgment in persons of the most distinguished abilities and characters?

So many testimonials, so ancient, so constant, and so universal, entirely justify Alexander the Great's favourable judgment of the works of Homer, which he looked upon as the most excellent and valuable production of human wit: *pretiosissimum humani animi opus*.

† Quintilian, after having made a magnificent encomium upon Homer, gives us a just idea of his character and manner of writing in these words: *Hunc nemo in magnis sublimitate, in parvis proprietate superaverit. Idem latus ac pressus, jucundus et gravis, tum copia tum brevitate mirabilis*. In great things, what a sublimity of expression; and in little, what a justness and propriety! Diffusive and concise, pleasant and grave, equally admirable for his copiousness and his brevity.

Hesiod. The most common opinion is, that he was contemporary with Homer. It is said, he was born at Cuma, a town in Æolis, but that he was brought up at Ascra, a little town in Bœotia, which has since passed for his native country. Thus Virgil calls him the old man of Ascra. § We know little or nothing of this poet, but by the remaining poems of his, all in hexameter verse; which are, 1st, "The Works and Days;" 2dly, "The Theogony," or the genealogy of the gods; 3dly, "The shield of Hercules:" of which last, some doubt whether it was wrote by Hesiod.

1. In the first of these poems, entitled, "The Works and Days," Hesiod treats of agriculture, which requires, besides, a great deal of labour, a prudent observation of times, seasons, and days. This poem is full of excellent sentences and maxims for the conduct of life. He begins it with a short, but lively description, of two sorts of disputes; the one fatal to

* In Homer's life, which is prefixed to the translation of the Iliad.

† Plin. l. xvii. c. 29. ‡ Quint. l. x. c. 1. § Eclog. vi. ver. 70.

mankind, the source of quarrels, discords, and wars; and the other infinitely useful and beneficial to men, as it sharpens their wits, excites a noble and generous emulation among them, and prepares the way for the invention and improvement of arts and sciences. He then makes an admirable description of the four different ages of the world; the golden, the silver, the brazen, and the iron age. The persons who lived in the golden age, are those whom Jupiter after their death turned into so many genii * or spirits, and then appointed them as guardians over mankind, giving them a commission to go up and down the earth, invisible to the sight of men, and to observe all their good and evil actions.

This poem was Virgil's model in composing his Georgics, as he himself acknowledges in this verse :

Ascræumque cano Romana per oppida carmen †.

“ And sing the Ascræan verse to Roman swains.”

The choice made by these two illustrious poets of this subject for the exercise of their muse, shows in what honour the ancients held agriculture, and the feeding of cattle, the two innocent sources of wealth and plenty. It is much to be deplored, that, in after-ages, men departed from a taste so agreeable to nature, and so well adapted to the preservation of innocence and good manners. Avarice and luxury have entirely banished it the world. ‡ *Nimirum alii subiere ritus, circaque alia mentes hominum detinentur, et avaritiæ tantum artes coluntur.*

2. “ The Theogony” of Hesiod, and the poems of Homer, may be looked upon as the surest and most authentic archives and monuments of the theology of the ancients, and of the opinion they had of their gods: for we are not to suppose, that these poets were the inventors of the fables which we read in their writings. They only collected, and transmitted to posterity, the traces of the religion which they found established, and which prevailed in their time and country.

3. “ The Shield of Hercules” is a separate fragment of a poem, wherein it is pretended Hesiod celebrated the most illustrious heroines of antiquity: and it bears that title, because it contains, among other things, a long description of the shield of Hercules, concerning whom the same poem relates a particular adventure.

* *Δαίμονες.*

† *Geor. l. ii. ver. 176.*

‡ *Plin. in Proëm. l. xiv.*

The poetry of Hesiod, in those places that are susceptible of ornament, is very elegant and delightful, but not so sublime and lofty as that of Homer. Quintilian reckons him the chief in the middle manner of writing. * *Datur ei palma in illo medio dicendi genere.*

† *Archilochus.* The poet Archilochus, born in Paros, inventor of the Iambic verse, lived in the time of Candaules, king of Lydia. He has this advantage in common with Homer, according to Valleius Paterculus, that he carried at once a kind of poetry, which he invented, to a very great perfection. The feet which gave their name to these verses, and which at first were the only sort used, are composed of one short, and one long syllable. The Iambic verse, such as it was invented by Archilochus, seems very proper for the vehement and energetic style: accordingly we see, that Horace, speaking of this poet, says, that it was his anger, or rather his rage, that armed him with his Iambics, for the exercising and exerting of his vengeance.

Archilochum proprio rabies armavit Iambo †.

And Quintilian § says, he had an uncommon force of expression; was full of bold thought, and those strokes that are short, but keen and piercing; in a word, his style was strong and nervous. The longest || of his poems were said to be the best. The world have passed the same judgment upon the orations of Demosthenes and Cicero; the latter of whom says the same of his friend Atticus's letters.

** The verses of Archilochus were extremely biting and licentious; witness those he wrote against Lycambus, his father-in-law, which drove him into despair. For this double †† reason his poetry (how excellent soever it was reckoned in other respects) was banished out of Sparta; as being more

* Lib. i. c. 5.

† A. M. 3280. Ant. J. C. 724.

‡ Art. Poet. v. 79.

§ Summa in hoc vis elocutionis, cum validæ tum breves vibrantesque sententiæ, plurimum sanguinis atque nervorum. Quin. l. x. c. 1.

|| Ut Aristophani Archilochi iambus, sic epistola longissima quæque optima videtur. Cic. Epist. xi. l. 16. ad Atticum.

** Hor. Epod. Od. vi. et Epist. xix. l. i.

†† Lacedæmonii libros Archilochi è civitate sua exportari jusserunt, quod eorum parum verecundam ac pudicam lectionem arbitrabantur. Noluerunt enim ea liberorum suorum animos imbui, ne plus moribus noceret, quam ingeniis prodesset. Itaque maximum poetam, aut certe summo proximum, quia domum sibi invisam obsœnis maledictis lacera-verat, carminum exilio mulctarunt. Val. Pat. l. vi. c. 3.

likely to corrupt the hearts and manners of young people, than to be useful in cultivating their understanding. We have only some very short fragments that remain of this poet. Such a niceness in a heathen people, in regard to the quality of the books which they thought young people should be permitted to read, is highly worth our notice, and justly reproaches many Christians.

Hipponax. This poet was of Ephesus, and signalized his wit some years after Archilochus, in the same kind of poetry, and with the same force and vehemence. He was * ugly, little, lean, and slender. Two celebrated sculptors and brothers, Bupalus and Athenis (some call the latter Anthermus), diverted themselves at his expence, and represented him in a ridiculous form. It is dangerous to attack satiric poets. Hipponax retorted their pleasantry with such keen strokes of satire, that they hanged themselves out of mortification; others say they only quitted the city of Ephesus, where Hipponax lived. His malignant pen did not spare even those to whom he owed his life. How monstrous was this! Horace † joins Hipponax with Archilochus, and represents them as two poets equally dangerous. In the Anthologia ‡ there are three or four epigrams, which describe Hipponax as terrible even after death. They admonish travellers to avoid his tomb, as a place from whence a dreadful hail perpetually pours, Φεῦγε τὸν χαλαζεπῆ τάφον, τὸν Φερίαν. *Fuge grandinantem tumulum, horrendum.*

It is thought he invented the Soazon verse, in which the Spondee is used instead of the Iambus in the sixth foot of the verse that bears that name.

Stesichorus. He was of Himera, a town in Sicily, and excelled in Lyric poetry, as did those other poets we are going to speak of. Lyric poetry is that, the verses of which, digested into odes and stanzas, were sung to the lyre, or to other such like instruments. Stesichorus flourished between the 37th and the 47th Olympiad. § Pausanias, after many other fables, relates, that Stesichorus having been punished with the loss of

* Hipponacti notabilis vultus fœditas erat: quamobrem imaginem ejus lascivia jocorum ii proposuere ridentium circulis. Quod Hipponax indignatus amaritudinem carminum distinxit in tantum, ut credatur aliquibus ad laqueum eos impulisse: quod falsum est. Plin. l. xxxvi. c. 5.

† ——— In malos asperrimus

Parata tollo cornua:

Qualis Lycambæ spretus infido gener,

Aut acer hostis Bupalò.

Epod. vi.

‡ Anthol. l. iii.

§ Pausan. in Lacon. p. 200.

fight for his satirical verses against Helena, did not recover it, till he had retracted his invectives by writing another ode contrary to the first; which latter kind of ode is since called *Palinodia*. Quintilian * says, that he sung of wars and illustrious heroes, and that he supported upon the lyre all the dignity and majesty of epic poetry.

Alcman. He was of Lacedæmon; or, as some will have it, of Sardis in Lydia, and lived much about the same time as Stesichorus. Some make him the first author of amorous verses.

Alcæus. He was born at Mitylene in Lesbos: it is from him that the *Alcaic* verse derived its name. He was a professed enemy to the tyrants of Lesbos, and particularly to Pittacus, against whom he perpetually inveighed in his verses. It is said of him †, that being once in a battle, he was seized with such fear and terror, that he threw down his arms, and ran away. ‡ Horace has thought fit to give us the same account of himself. Poets do not value themselves so much upon prowess as upon wit §. Quintilian says, that the style of Alcæus was close, magnificent, and accurate, and, to complete his character, adds, that he very much resembled Homer.

Simonides. This poet was of the island of Ceos in the *Ægean* sea. He continued to flourish at the time of Xerxes's expedition. He || excelled principally in funeral elegy. The invention of local memory is ascribed to him, of which I have spoken elsewhere **. At 24 years of age he disputed for and carried the prize of poetry.

†† The answer he gave a prince who asked him what God was, is much celebrated. That prince was Hiero, king of Syracuse. The poet desired a day to consider the question proposed to him. On the morrow he asked two days; and whenever he was called upon for his answer, he still doubled

* Stesichorum, quam sit ingenio validus, materiæ quoque ostendunt, maxima bella et clarissimos canentem duces, et epici carminis onera lyra sustinentem. Lib. x. c. i.

† Herod. l. v. c. 95.

‡ Tecum Philippos et celerem fugam

Sensi, relicta non bene parmula.

Hor. Od. vii. l. 2.

§ In eloquendo brevis et magnificus et diligens, plerumque Homero similis.

|| Sed ne relictis, Musa procax, jocis

Cææ retractes munera naniæ.

Horat.

Mæstius lacrymus Simonideis.

Catull.

** Cic. de Nat. Deor. l. i. n. 15.

†† Method of Teaching and Studying the Belles Lettres.

the time. The king, surpris'd at this behaviour, demanded his reason for it. It is, replied Simonides, because the more I consider the question, the more obscure it seems: *Quia quanto diutius considero, tanto mihi res videtur obscurior.* The answer was wise, if it proceeded from the high idea which he conceived of the Divine Majesty, which * no understanding can comprehend, nor any tongue express.

† After having travelled to many cities of Asia, and amassed considerable wealth, by celebrating the praises of those in his verses who were capable of rewarding him well, he embarked for the island of Ceos, his native country. The ship was cast away. Every one endeavoured to save what they could. Simonides took no care of any thing; and when he was asked the reason for it, he replied, “I carry all I have about me:”—*Mecum, inquit, mea sunt cuncta.* Several of the company were drowned by the weight of the things they attempted to save, and those who got to shore were robbed by thieves. All that escaped went to Clazomena, which was not far from the place where the vessel was lost. One of the citizens, who loved learning, and had read the poems of Simonides with great admiration, was exceedingly pleased, and thought it an honour to receive him into his house. He supplied him abundantly with necessaries, whilst the rest were obliged to beg through the city. The poet, upon meeting them, did not forget to observe how justly he had answered them in regard to his effects: *Dixi, inquit, mea mecum esse cuncta; vos quod rapuistis, perit.*

He was reproached with having dishonoured poetry by his avarice, in making his pen venal, and not composing any verses till he had agreed on the price of them. ‡ In Aristotle we find a proof of this, which does him no honour. A person who had won the prize in the chariot-races, desired Simonides to compose a song of triumph upon that subject. The poet, not thinking the reward sufficient, replied, that he could not treat it well. This prize had been won by mules, and he pretended that animal did not afford the proper matter for praise. Greater offers were made him, which ennobled the mule; and the

* Certe hoc est Deus, quod et cum dicitur, non potest dici: cum æstimatur, non potest æstimari; cum comparatur, non potest comparari; cum definitur, ipsa definitione crescit. S. Aug. serm. de temp. cix.

Nobis ad intellectum pectus augustum est. Et ideo sic cum (Deum) digne æstimamus, dum inæstimabilem dicimus. Eloquentiam quemadmodum sentio. Magnitudinem Dei, qui se putat nosse, minuit: qui non vult minuire, non novit. Minut. Felix.

† Phædr. l. iv.

‡ Rhet. l. iii. c. 2.

poem was made. Money has long had power to bestow nobility and beauty.

Et genus et formam regina pecunia donat.

As this animal is generated between a she-ass and an horse, the poet, as Aristotle observes, considered them at first only on the base side of their pedigree. But money made him take them in the other light, and he styled them "illustrious foals of rapid steeds:" *Χαίρειτ' ἀελλοπόδων δούματα ἵππων.*

Sappho. She was of the same place, and lived at the same time with Alcæus. The Sapphic verse took its name from her. She composed a considerable number of poems, of which there are but two remaining; which are sufficient to satisfy us that the praises given her in all ages, for the beauty, pathetic softness, numbers, harmony, and infinite graces of her poetry, are not without foundation. As a further proof of her merit, she was called the tenth Muse; and the people of Mitylene engraved her image upon their money. It were to be wished, that the purity of her manners had been equal to the beauty of her genius; and that she had not dishonoured her sex by her vices and irregularities.

* *Anacreon.* This poet was of Teos, a city of Ionia. He lived in the 27th Olympiad. Anacreon spent a great part of his time at the court of Polycrates, that happy tyrant of Samos, and not only shared in all his pleasures, but was of his council. † Plato tells us, that Hipparchus, one of the sons of Pisistratus, sent a vessel of 50 oars to Anacreon, and wrote him a most obliging letter, intreating him to come to Athens, where his excellent works would be esteemed and relished as they deserved. It is said, the only study of this poet was joy and pleasure: and those remains we have of his poetry sufficiently confirm it. We see plainly in all his verses, that his hand writes what his heart feels and dictates. It is impossible to express the elegance and delicacy of his poems: nothing could be more estimable, had their object been more noble.

Thespis. He was the first inventor of Tragedy. I defer speaking of him, till I come to give some account of the tragic poets.

OF THE SEVEN WISE MEN OF GREECE.

These men are too famous in antiquity to be omitted in this present history. Their lives are written by Diogenes Laertius.

* Herod. l. iii. c. 121.

† In Hippar. p. 228, 229.

Thales, the Milesian. If Cicero * is to be believed, *Thales* was the most illustrious of the seven wise men. It was he that laid the first foundations of philosophy in Greece, and founded the sect called the Ionic sect; because he, the founder of it, was born in the country of Ionia.

† He held water to be the first principle of all things; and that God was that intelligent being, by which all things were formed of water. The first of these opinions he had borrowed from the Egyptians, who, seeing the Nile to be the cause of the fertility of all their lands, might easily imagine from thence, that water was the principle of all things.

He was the first of the Greeks that studied astronomy. He had exactly foretold the time of the eclipse of the sun that happened in the reign of *Astyages*, king of Media, of which mention has been made already.

He was also the first that fixed the term and duration of the solar year among the Grecians. By comparing the bigness of the sun's body with that of the moon, he thought he had discovered, that the body of the moon was in solidity but the 720th part of the sun's body, and, consequently, that the solid body of the sun was above 700 times bigger than the solid body of the moon. This computation is very far from being true; as the sun's solidity exceeds not only 700 times, but many millions of times, the moon's magnitude and solidity. But we know, that in all these matters, and particularly in that of which we are now speaking, the first observations and discoveries were very imperfect.

‡ When *Thales* travelled into Egypt, he discovered an easy and certain method for taking the exact height of the pyramids, by observing the time when the shadow of our body is equal in length to the height of the body itself.

§ To show that philosophers were not so destitute of that sort of talents and capacity, which is proper for business, as some people imagined; and that they would be as successful as others in growing rich, if they thought fit to apply themselves that way, he bought the fruit of all the olive-trees in the territory of *Miletos*, before they were in blossom. The profound knowledge he had of nature had probably enabled him to foresee that the year would be extremely fertile. It

* Princeps *Thales*, unus è septem, cui sex reliquos concessisse primas ferunt. Lib. iv. Acad. Quæst. n. 118.

† Lib. i. de Nat. Deor. n. 25.

‡ Plin. l. xxxvi. c. 12.

§ Cic. l. i. de Divin. n. 111.

proved so in effect; and he made a considerable profit of his bargain.

He used to thank the gods for three things: that he was born a reasonable creature, and not a beast; a man, and not a woman; a Greek, and not a Barbarian. Upon his mother's pressing him to marry when he was young, he told her, it was then too soon; and after several years were elapsed, he told her, it was then too late.

As he was one day walking, and very attentively contemplating the stars, he chanced to fall into a ditch. Ha! says to him a good old woman that was by, how will you perceive what passes in the heavens, and what is so infinitely above your head, if you cannot see what is just at your feet, and before your nose?

* He was born the first year of the 35th, and died the first year of the 58th Olympiad: consequently he lived to be above 90 years of age.

Solon. His life has been already related at length.

Chilo. He was a Lacedæmonian: very little is related of him. Æsop asking him one day, how Jupiter employed himself; "In humbling those," says he, "that exalt themselves, and exalting those that abase themselves."

He died of joy at Pisa, upon seeing his son win the prize at boxing, at the Olympic games. He said, when he was dying, that he was not conscious to himself of having committed any fault during the whole course of his life (an opinion well becoming the pride and blindness of a heathen philosopher), unless it was once, by having made use of a little dissimulation and evasion, in giving judgment in favour of a friend: in which action he did not know, whether he had done well or ill. He died about the 52d Olympiad.

Pittacus. He was of Mitylene, a city of Lesbos. Joining with the brothers of Alcæus, the famous Lyric poet, and with Alcæus himself, who was at the head of the exiled party, he drove the tyrants who had usurped the government out of that island.

The inhabitants of Mitylene, being at war with the Athenians, gave Pittacus the command of the army. To spare the blood of his fellow-citizens, he offered to fight Phrynon, the enemy's general, in single combat. The challenge was accepted. Pittacus was victorious, and killed his adversary. The Mitylenians, out of gratitude, with unanimous consent con-

ferred the sovereignty of the city upon him; which he accepted, and behaved himself with so much moderation and wisdom, that he was always respected and beloved by his subjects.

In the mean time, Alcæus, who was a declared enemy to all tyrants, did not spare Pittacus in his verses, notwithstanding the mildness of his government and temper, but inveighed severely against him. The poet fell afterwards into Pittacus's hands, who was so far from taking revenge, that he gave him his liberty, and showed by that act of clemency and generosity, that he was only a tyrant in name.

After having governed 10 years with great equity and wisdom, he voluntarily resigned his authority, and retired. * He used to say, that the proof of a good government was, to engage the subjects, not to be afraid of their prince, but to be afraid for him. It was a maxim with him, that no man should ever give himself the liberty of speaking ill of a friend, or even of an enemy. He died in the 52d Olympiad.

Bias. We know but very little of Bias. He obliged Alyattus, king of Lydia, by a stratagem, to raise the siege of Priene, where he was born. This city was hard pressed with famine; upon which he caused two mules to be fattened, and contrived a way to have them pass into the enemy's camp. The good condition they were in astonished the king, who thereupon sent deputies into the city, upon pretence of offering terms of peace, but really to observe the state of the town and the people. Bias guessing their errand, ordered the granaries to be filled with great heaps of sand, and those heaps to be covered over with corn. When the deputies returned, and made report to the king of the great plenty of provision they had seen in the city, he hesitated no longer, but concluded a treaty, and raised the siege. † One of the maxims Bias particularly taught and recommended, was, to do all the good we can, and ascribe all the glory of it to the gods.

Cleobulus. We know as little of this wise man as of the former. He was born at Lindos, a town in the isle of Rhodes; or, as some will have it, in Caria. He invited Solon to come and live with him, when Pisistratus had usurped the sovereignty of Athens.

Periander. He was numbered among the wise men, though

* Εἰ τὰς ὑπὸ καὶ τοῦ ἀρχαίου παρασκευάσει φοβεῖσθαι μὴ αὐτὸν, ἀλλ' ὑπὲρ αὐτοῦ. Plut. in Conv. sept. sap. p. 152.

† "Ο, τι ἂν ἀγαθὸν πράττης, εἰς θεὸς ἀνάπτεμι.

he was a tyrant of Corinth. When he had first made himself master of that city, he wrote to Thraſybulus, tyrant of Miletos, to know what measures he should take with his new-acquired subjects. The latter, without any other answer, led the messenger into a field of wheat, where, in walking along he beat down with his cane all the ears of corn that were higher than the rest. Periander perfectly well understood the meaning of this enigmatical answer, which was a tacit intimation to him, that, in order to secure his own life, he should cut off the most eminent of the Corinthian citizens. * But, if we may believe Plutarch, Periander did not relish so cruel an advice.

† He wrote circular letters to all the wise men, inviting them to pass some time with him at Corinth, as they had done the year before at Sardis with Crœsus. Princes in those days thought themselves much honoured, when they could have such guests in their houses. ‡ Plutarch describes an entertainment which Periander gave these illustrious guests; and observes, at the same time, that the decent simplicity of it, adapted to the taste and humour of the persons entertained, did him much more honour, than the greatest magnificence could have done. The subject of their discourse at table was sometimes grave and serious, and sometimes pleasant and gay. One of the company proposed this question: Which is the most perfect popular government? That, answered Solon, where an injury done to any private citizen is such to the whole body: That, says Bias, where the law has no superior: That, says Thales, where the inhabitants are neither too rich, nor too poor: That, says Anacharsis, where virtue is honoured and vice detested: Says Pittacus, where dignities are always conferred upon the virtuous, and never upon the wicked: Says Cleobulus, where the citizens fear blame more than punishment: Says Chilo, where the laws are more regarded, and have more authority than the orators. From all these opinions Periander concluded, that the most perfect popular government would be that which came nearest to aristocracy, where the sovereign authority is lodged in the hands of a few men of honour and virtue.

Whilst these wise men were assembled together at Periander's court, a courier arrived from Amasis king of Egypt, with a letter to Bias, with whom that king kept a close correspondence. The purport of this letter was, to consult him

* In Conv. sept. sap.

† Diog. Laert. in vit. Periand.

‡ In Conv. sept. sap.

how he should answer a proposal made to him by the king of Ethiopia, of his drinking up the sea; in which case the Ethiopian king promised to resign to him a certain number of cities in his dominions: but if he did not do it, then he, Amasis, was to give up the same number of his cities to the king of Ethiopia. It was usual in those days for princes to propound such enigmatical and puzzling questions to one another. Bias answered him directly, and advised him to accept the offer, on condition that the king of Ethiopia would stop all the rivers that flow into the sea; for the business was only to drink up the sea, and not the rivers. We find an answer to the same effect ascribed to Æsop.

I must not here forget to take notice, that these wise men, of whom I have been speaking, were all lovers of poetry, and composed verses themselves, some of them a considerable number, upon subjects of morality and policy, which are certainly topics not unworthy of the muses. * Solon, however, is reproached for having written some licentious verses; which may teach us what judgment we ought to form of these pretended wise men of the Pagan world.

Instead of some of the wise men which I have mentioned, some people have substituted others; as Anacharsis, for example, Myso, Epimenides, Pherecydes. The first of these is the most known in story.

Anacharsis. Long before Solon's time the Scythian Nomades were in great reputation for their simplicity, frugality, temperance, and justice. † Homer calls them a very just nation. Anacharsis was one of these Scythians, and of the royal family. A certain Athenian, once in company with Anacharsis, reproached him with his country: My country, you think, replied Anacharsis, is no great honour to me; and you, Sir, in my opinion, are no great honour to your country. His good sense, profound knowledge, and great experience, made him pass for one of the seven wise men. He wrote a treatise in verse upon the art military, and composed another tract on the laws of Scythia.

He used to make visits to Solon. It was in a conversation with him, that he compared laws to cobwebs, which only entangle little flies, whilst wasps and hornets break through them.

Being inured to the austere and poor life of the Scythians, he set little value upon riches. Cræsus invited him to come

* Plut. in Solon. p. 79.

† Iliad, l. xi. ver. 6.

and see him, and without doubt hinted to him, that he was able to mend his fortune. "I have no occasion for your gold," said the Scythian in his answer, "I came into Greece only to enrich my mind, and improve my understanding; I shall be very well satisfied, if I return into my own country, not with an addition to my wealth, but with an increase of knowledge and virtue." However, Anacharsis accepted the invitation, and went to that prince's court.

* We have already observed that *Æsop* was much surprised and dissatisfied at the cold and indifferent manner, in which Solon viewed the magnificence of the palace, and the vast treasures of Croesus; because it was the master, and not the house, that the philosopher would have had reason to admire. "Certainly," says Anacharsis to *Æsop* on that occasion, "you have forgot your own fable of the fox and panther. The latter, for her highest virtue, could only show her fine skin, beautifully marked and spotted with different colours: the fox's skin, on the contrary, was very plain, but contained within it a treasure of subtilties, and stratagems of infinite value. This very image," continued the Scythian, "shows me your own character. You are affected with a splendid outside, whilst you pay little or no regard to what is truly the man, that is, to that which is in him, and consequently properly his."

This would be the proper place for an epitome of the life and sentiments of Pythagoras, who flourished in the time of which I have been speaking: but this I defer till I come to another volume, wherein I design to join a great many philosophers together, in order to give the reader the better opportunity of comparing their respective doctrines and tenets.

Æsop. I join *Æsop* with the wise men of Greece; not only because he was often among them†, but because he taught true wisdom with far more art than they do who teach it by rules and definitions.

Æsop was by birth a Phrygian. As to his mind, he had abundance of wit: but with regard to his body, he was hunch-backed, little, crooked, deformed, and withal of a very un-

* Plut. in Conv. sept. sap. p. 155.

† *Æsopus* ille è Phrygia fabulator, haud immerito sapiens existimatus est: cum, quæ utilia monitu suafuque erant, non severe, non imperiose præcepit et censuit, ut philosophis mos est, sed festivos delectabilesque apologos commentus, res salubriter ac prospicienter animadversas, in mentes animosque hominum, cum audiendi quadam illecebra induit. Aul. Gell. Noct. Art. l. ii. c. 29.

comely countenance ; having scarce the figure of a man ; and, for a considerable time, almost without the use of speech. As to his condition of life, he was a slave ; and the merchant who had bought him, found it very difficult to get him off his hands, so extremely were people shocked at his unsightly figure and deformity.

The first master he had, sent him to labour in the field ; whether it was that he thought him incapable of any better employment, or only to remove so disagreeable an object out of his sight.

He was afterwards sold to a philosopher, named Xanthus. I should never have done, should I relate all the strokes of wit, the sprightly repartees, and the arch and humorous circumstances of his words and behaviour. One day his master, designing to treat some of his friends, ordered *Æsop* to provide the best things he could find in the market. *Æsop* thereupon made a large provision of tongues, which he desired the cook to serve up with different sauces. When dinner came, the first and second course, the last service, and all the made dishes, were tongues. Did I not order you, says Xanthus in a violent passion, to buy the best victuals the market afforded ? And have not I obeyed your orders ? says *Æsop*. Is there any thing better than tongues ? Is not the tongue the bond of civil society, the key of sciences, and the organ of truth and reason ? By means of the tongue cities are built, and government established and administered : with that men instruct, persuade, and preside in assemblies : it is the instrument by which we acquit ourselves of the chief of all our duties, the praising and adoring the gods. Well then, replied Xanthus, thinking to catch him, go to market again to-morrow, and buy me the worst things you can find. This same company will dine with me, and I have a mind to diversify my entertainment. *Æsop*, the next day, provided nothing but the very same dishes ; telling his master, that the tongue was the worst thing in the world. It is, says he, the instrument of all strife and contention, the fomentor of law-suits, and the source of divisions and wars : it is the organ of error, of lies, calumny, and blasphemy.

Æsop found it very difficult to obtain his liberty. One of the first uses he made of it was to go to *Cræsus*, who, on account of his great reputation and fame, had been long desirous to see him. The strange deformity of *Æsop*'s person shocked the king at first, and much abated the good opinion he had conceived of him. But the beauty of his mind soon discovered itself through the coarse veil that covered it ; and *Cræsus* found

found, as *Æsop* said on another occasion, that we ought not to consider the form of the vessel, but the quality of the liquor it contains.

* He made several voyages into Greece, either for pleasure, or upon the affairs of *Cræsus*. Being at *Athenæ* some small time after *Pisistratus* had usurped the sovereignty, and abolished the popular government, and observing that the Athenians bore this new yoke with great impatience, he repeated to them the fable of the frogs who demanded a king from *Jupiter*.

It is doubted whether the fables of *Æsop*, such as we have them, are all his, at least in regard to the expression. Great part of them are ascribed to *Planudius*, who wrote his life, and lived in the 14th century.

Æsop is taken for the author and inventor of this simple and natural manner of conveying instruction by tales and fables; in which manner *Phædrus* speaks of him :

*Æsopus auctor quam materiam reperit,
Hanc ego polivi versibus senariis.*

But the † glory of this invention is really the poet *Hesiod's*; an invention which does not seem to be of any great importance, or extraordinary merit; and yet has been much esteemed and made use of by the greatest philosophers and ablest politicians. ‡ *Plato* tells us, that *Socrates*, a little before he died, turned some of *Æsop's* fables into verse: § and *Plato* himself earnestly recommends it to nurses to instruct their children in them betimes, in order to form their manners, and to inspire them early with the love of wisdom.

Fables could never have been so universally adopted by all nations, as we see they have, if there was not a vast fund of useful truths contained in them, and agreeably concealed under that plain and negligent disguise, in which their peculiar character consists. The Creator, certainly designing the prospect of nature for the instruction of mankind, endued the brute part of it with various instincts, inclinations, and properties, to serve as so many pictures in little to man of the several duties incumbent upon him, and to point out to him the good or

* *Phædr.* l. i. fab. 2.

† *Illæ quoque fabulæ, quæ, etiamsi originem non ab Æsopo acceperunt, (nam videtur earum primus auctor Hesiodus) nomine tamen Æsopi maxime celebrantur, ducere animos solent, præcipue rusticorum et imperitorum: qui et simplicius quæ ficta sunt audiunt, et capti voluptate, facile iis quibus delectantur consentiunt.* *Quintil.* l. v. c. 12.

‡ *Plat. in Phædr.* p. 60.

§ *Lib. ii. de Rep.* p. 378.

evil qualities he ought to acquire or avoid. Thus has he given us, for instance, a lively image of meekness and innocence in the lamb; of fidelity and friendship in the dog; and, on the contrary, of violence, rapaciousness, and cruelty in the wolf, the lion, and the tyger; and so of the other species of animals: and all this he has designed, not only as instruction, but as a secret reproof to man, if he should be indifferent about those qualities in himself, which he cannot forbear esteeming, or detesting, even in the brutes themselves.

This is a dumb language, which all nations understand: it is a sentiment engraven in nature, which every man carries about him. Æsop was the first of all the profane writers, who laid hold of, and unfolded it, made happy applications of it, and attracted men's attention to this sort of genuine and natural instruction, which is within the reach of all capacities, and equally adapted to persons of all ages and conditions. He was the first that, in order to give body and substance to virtues, vices, duties, and maxims of society, did, by an ingenious artifice and innocent fiction, invent the method of clothing them with graceful and familiar images borrowed from nature, by giving language to brute beasts, and ascribing sense and reason to plants and trees, and all sorts of inanimate creatures.

The fables of Æsop are void of all ornament; but abound with good sense, and are adapted to the capacity of children, for whom they were more particularly composed. Those of Phædrus are in a style somewhat more elevated and diffused, but at the same time have a simplicity and elegance that very much resemble the Attic spirit and style, in the plain way of writing, which was the finest and most delicate kind of composition in use among the Grecians. Monsieur de la Fontaine, who was very sensible that the French tongue is not susceptible of the same elegant simplicity, has enlivened his fables with a sprightly and original turn of thought and expression, peculiar to himself, which no other person has yet been able to imitate.

It is not easy to conceive; why * Seneca lays down as a fact, that the Romans to his time had never tried their pens in this kind of composition. Were the fables of Phædrus unknown to him?

† Plutarch relates the manner of Æsop's death. He went to Delphos with a great quantity of gold and silver, to offer,

* Non audeo te usque eo producere, ut fabellas quoque et Æsopeos logos, intentatam Romanis ingeniis opus, solita tibi venustate connectas. Senec. de Consol. ad Polyb. c. 27.

† De fera Numinis vindicta, p. 556, 557.

in the name of Cræsus, a great sacrifice to Apollo, and to give each inhabitant a * considerable sum. A quarrel which arose between him and the people of Delphos, occasioned him, after the sacrifice, to send back the money to Cræsus, and to inform him, that those for whom it was intended had rendered themselves unworthy of his bounty. The inhabitants of Delphos caused him to be condemned as guilty of sacrilege, and to be thrown down from the top of a rock. The god, offended by this action, punished them with a plague and famine; so that, to put an end to those evils, they caused it to be signified in all the assemblies of Greece, that if any one, for the honour of Æsop, would come and claim vengeance for his death, they would give him satisfaction. † At the third generation a man from Samos presented himself, who had no other relation to Æsop, but being descended from the persons who had bought that fabulist. The Delphians made this man satisfaction, and thereby delivered themselves from the pestilence and famine that distressed them.

The Athenians, those excellent judges of true glory, erected a noble statue to this learned and ingenious slave; to let all the people know, says ‡ Phædrus, that the ways of honour were open indifferently to all mankind, and that it was not to birth, but merit, they paid so distinguishing an homage.

*Æsopo ingentem statuam posuere Attici,
Servumque collocarunt æterna in basi;
Patere honoris scirent ut cuncti viam,
Nec generi tribui, sed virtuti gloriam.*

* Four minas, equal to 240 livres.

† Herod. l. ii. c. 134.

‡ Lib. ii.

BOOK SIXTH.

THE HISTORY OF THE PERSIANS AND GRECIANS.

PLAN.

This Book contains the History of the Persians and Grecians, in the reigns of Darius I. and Xerxes I. during the space of 48 years, from the year of the world 3483 to the year 3531.

CHAPTER I.

THE HISTORY OF DARIUS INTERMIXED WITH THAT OF THE GREEKS.

BEFORE Darius came to be king*, he was called Ochus. At his accession he took the name of Darius, which, according to Herodotus, in the Persian language, signifies an Avenger, or a man that defeats the schemes of another; probably because he had punished and put an end to the insolence of the Magian impostor. He reigned 30 years.

SECTION I.

DARIUS'S MARRIAGES, &c. &c.

BEFORE Darius was elected king, he had married the daughter of Gobryas, whose name is not known. Artabazanes, his eldest son by her, afterwards disputed the empire with Xerxes.

† When Darius was seated on the throne, the better to secure himself therein, he married two of Cyrus's daughters,

* Herod. l. vi. c. 98. Val. Max. l. ix. c. 2.

† A. M. 3483. Ant. J. C. 521. Herod. l. iii. c. 88.

Atossa and Aristona. The former had been wife to Cambyfes, her own brother, and afterwards to Smerdis the Magian, during the time he possessed the throne. Aristona was still a virgin when Darius married her; and, of all his wives, was the person he most loved. He likewise married Parmys, daughter of the true Smerdis, who was Cambyfes's brother; as also Phe-dyma, daughter to Otanes, by whose management the imposture of the Magian was discovered. By these wives he had a great number of children of both sexes.

We have already seen, that the seven conspirators, who put the Magus to death, had agreed among themselves, that he whose horse, on a day appointed, first neighed, at the rising of the sun, should be declared king; and that Darius's horse, by an artifice of the groom, procured his master that honour. * The king, desiring to transmit to future ages his gratitude for this signal and extraordinary service, caused an equestrian statue to be set up with this inscription: "Darius, the son of "Hyftaspes, acquired the kingdom of Persia by means of his "horse," (whose name was inserted), "and of his groom Cæba-" "res." There is in this inscription, in which we see the king is not ashamed to own himself indebted to his horse and his groom for so transcendent a benefaction as the regal diadem, when it was his interest, one would think, to have it considered as the fruits of a superior merit; there is, I say, in this inscription, a simplicity and sincerity peculiar to the genius of those ancient times, and extremely remote from the pride and vanity of ours.

† One of the first cares of Darius, when he was settled in the throne, was to regulate the state of the provinces, and to put his finances into good order. Before his time, Cyrus and Cambyfes had contented themselves with receiving from the conquered nations such free gifts only as they voluntarily offered, and with requiring a certain number of troops when they had occasion for them. But Darius conceived, that it was impossible for him to preserve all the nations, subject to him, in peace and security, without keeping up regular forces, and without assigning them a certain pay; or to be able punctually to give them that pay, without laying taxes and impositions upon the people.

In order therefore to regulate the administration of his finances, he divided the whole empire into 20 districts or go-

* Herod. l. iii. c. 88.

† Ibid. c. 89—97.

vernments, each of which was annually to pay a certain sum to the satrap, or governor appointed for that purpose. The natural subjects, that is, the Persians, were exempt from all imposts. Herodotus has an exact enumeration of these provinces, which may very much contribute to give us a just idea of the extent of the Persian empire.

In Asia, it comprehended all that now belongs to the Persians and Turks; in Africa, it took in Egypt and part of Nubia, as also the coasts of the Mediterranean, as far as the kingdom of Barca; in Europe, part of Thrace and Macedonia. But it must be observed, that in this vast extent of country, there were several nations which were only tributary, and not properly subjects to Persia; as is the case at this day with respect to the Turkish empire.

* History observes, that Darius, in imposing these tributes, showed great wisdom and moderation. He sent for the principal inhabitants of every province: such as were best acquainted with the condition and ability of their country, and were obliged in interest to give him a true and impartial account. He then asked them, if such and such sums, which he proposed to each of them for their respective provinces, were not too great, or did not exceed what they were able to pay: his intention being, as he told them, not to oppress his subjects, but only to require such aids from them as were proportioned to their incomes, and absolutely necessary for the defence of the state. They all answered, that the sums he proposed were very reasonable, and such as would not be burdensome to the people. The king, however, was pleased to abate one half, chusing rather to keep a great deal within bounds, than to risk a possibility of exceeding them.

But notwithstanding this extraordinary moderation on the king's part, as there is something odious in all imposts, the Persians, who gave the surname of father to Cyrus, and of master to Cambyfes, thought fit to characterize Darius with that of merchant†.

The several sums levied by the imposition of these tributes or taxes, as far as we can infer from the calculation of Herodotus, which is attended with great difficulties, amounted in the whole to about 44,000,000 per annum French, or something less than 2,000,000 English money.

* Plut. in Apophthegm. p. 172.

† *Κάπηλ* signifies something still more mean and contemptible; but I do not know how to express it in our language. It may signify a Broker, or a Retailer, any one who buys to sell again.

* After the death of the Magian impostor, it was agreed, that the Persian noblemen who had conspired against him, should, besides several other marks of distinction, have the liberty of free access to the king's presence at all times, except when he was alone with the queen. Intaphernes, one of these noblemen, being refused admittance into the king's apartment, at a time when the king and queen were in private together, in a violent rage fell foul upon the officers of the palace, abused them outrageously, cutting their faces with his scimitar. Darius highly resented so heinous an insult; and at first apprehended it might be a conspiracy amongst the noblemen. But when he was well assured of the contrary, he caused Intaphernes, with his children, and all that were of his family, to be taken up, and had them all condemned to be put to death; confounding, through a blind excess of severity, the innocent with the guilty. In these unhappy circumstances, the criminal's lady went every day to the gates of the palace, crying and weeping in the most lamentable manner, and never ceasing to implore the king's clemency with all the pathetic eloquence of sorrow and distress. The king could not resist so moving a spectacle, and, besides her own, granted her the pardon of any one of her family whom she should choose. This gave the unhappy lady great perplexity, who desired, no doubt, to save them all. At last, after a long deliberation, she determined in favour of her brother.

This choice, wherein she seemed not to have followed the sentiments which nature should dictate to a mother and a wife, surprised the king, who desiring her to be asked the reason of it, she made answer, that by a second marriage the loss of an husband and children might be retrieved; but that, her father and mother being dead, there was no possibility of recovering a brother. Darius, besides the life of her brother, granted her the same favour for the eldest of her children.

I have already related, in this volume, by what an instance of perfidiousness Oretes, one of the king's governors in Asia Minor, brought about the death of Polycrates, tyrant of Samos. So black and detestable a crime did not go unpunished. Darius found out, that Oretes strangely abused his power, making no account of the blood of those persons who had the misfortune to displease him. This satrap carried his insolence so far, as to put to death a messenger sent him by the king, because the orders he had brought him were disagreeable. Darius,

* Herod. l. iii. c. 118, 119.

who did not yet think himself well settled in the throne, would not venture to attack him openly: for the satrap had no less than 1000 soldiers for his guard, not to mention the forces he was able to raise from his government, which included Phrygia, Lydia, and Ionia. The king therefore thought fit to proceed in a secret manner, to rid himself of so dangerous a servant. With this commission he intrusted one of his officers of approved fidelity and attachment to his person. The officer, under pretence of other business, went to Sardis, where, with great dexterity, he sifted into the dispositions of the people. To pave the way to his design, he first gave the principal officers of the governor's guard letters from the king which contained nothing but general orders. A little while after he delivered them other letters, in which their orders were more express and particular; and as soon as he found himself perfectly sure of the disposition of the troops, he then read them a third letter, wherein the king, in plain terms, commanded them to kill the governor; and this order was executed without delay. All his effects were confiscated to the king; and all the persons belonging to his family and household were removed to Susa. Among the rest, there was a celebrated physician of Crotona, whose name was Democedes. This physician's story is very singular, and happened to be the occasion of some considerable events.

* Not long after the forementioned transaction, Darius chanced to have a fall from his horse in hunting, by which he wrenched one of his feet in a violent manner, and put his heel out of joint. The Egyptians were then reckoned the most skilful in physic; for which reason the king had several physicians of that nation about him. These undertook to cure the king, † and exerted all their skill on so important an occasion: but they were so unhandy in the operation, and in the handling and managing the king's foot, that they put him to incredible pain; so that he passed seven days and seven nights without sleeping. Democedes was mentioned on this occasion by some person, who had heard him extolled at Sardis as a very able physician. He was sent for immediately, and brought to the king in the condition he was in, with his irons on, and in very poor apparel; for he was at that time actually a prisoner. The king asked him whether he had any knowledge of physic. At first he denied he had; fearing that if he should give any

* Herod. l. iii. c. 129. 132.

† Anciently the same persons practised both as physicians and surgeons.

proofs of his skill, he should be detained in Persia, and by that means be for ever debarred from returning to his own country, for which he had an exceeding affection. Darius, displeased with his answer, ordered him to be put to the torture. Democedes found it was necessary to own the truth; and therefore offered his service to the king. The first thing he did was to apply gentle fomentations to the parts affected. This remedy had a speedy effect: the king recovered his sleep; and in a few days was perfectly cured both of the sprain and the dislocation. To recompense the physician, the king made him a present of two pair of golden chains. Upon which Democedes asked him, whether he meant to reward the happy success of his endeavours by doubling his misfortune? The king was pleased with that saying; and ordered his eunuchs to conduct Democedes to his wives, that they might see the person to whom he was indebted for his recovery. They all made him very magnificent presents; so that in one day's time he became extremely rich.

Democedes was a native of Crotona, a city of Græcia Major, in the lower Calabria in Italy, from whence he had been obliged to fly on account of the ill treatment he received from his father. He first went to Egina, an island between Attica and Peloponnesus, where, by several successful cures, he acquired great reputation: the inhabitants of this place settled on him a yearly pension of a talent; some time after, he was invited to Athens, where they augmented his pension; and, after this, he was received into the family of Polycrates, tyrant of Samos, who gave him a pension of two talents. It is very much for the honour of cities, or princes, by handsome pensions and salaries, to engage such persons in their service as are of public benefit to mankind: and even to induce foreigners of worth and merit to come and settle among them. The Crotonians from this time had the reputation of having the ablest physicians; and next after them, the people of Cyrene in Africa. The Argives were at the same time reputed to excel in music.

Democedes, after performing this cure upon the king, was admitted to the honour of eating at his table, and came to be in great credit at Susa. At his intercession, the Egyptian physicians were pardoned, who had all been condemned to be hanged for having been less skilful than the Grecian physician; as if they were obliged to answer for the success of their remedies, or that it was a crime not to be able to cure a king. This is a strange abuse, though too common an effect of unlimited power, which is seldom guided by reason or equity, and which, being

being accustomed to see every thing give way implicitly to its authority, expects that its commands, of what nature soever, should be infallibly performed! We have seen something of this kind in the history of Nebuchadnezzar, who pronounced a general sentence of death upon all his magicians, because they could not divine what it was he had dreamed in the night, which he himself had forgot. Democedes procured also the enlargement of several of those persons who had been imprisoned with him. He lived in the greatest affluence, and was in the highest esteem and favour with the king. But he was at a great distance from his own country, upon which his thoughts and desires were continually bent.

* He had the good fortune to perform another cure, which contributed to raise his credit and reputation still higher. Atossa, one of the king's wives, and daughter to Cyrus, was attacked with a cancer in her breast. As long as the pain of it was tolerable, she bore it with patience, not being able to prevail on herself, out of modesty, to discover her disorder. But at last she was constrained to it, and sent for Democedes; who promised to cure her, and at the same time requested, that she would be pleased to grant him a certain favour he should beg of her entirely consistent with her honour. The queen engaged her word, and was cured. The favour promised the physician was to procure him a journey into his own country; and the queen was not unmindful of her promise. † It is worth while to take notice of such events, which, though not very considerable in themselves, often give occasion to the greatest enterprises of princes, and are even the secret springs and distant causes of them.

As Atossa was conversing one day with Darius, she took occasion to represent to him, that, being in the flower of his age, and of a vigorous constitution, capable of enduring the fatigues of war, and having great and numerous armies at command, it would be for his honour to form some great enterprise, and let the Persians see, that they had a man of courage for their king. You have hit my thoughts, replied Darius; which were upon invading the Scythians. I had much rather, says Atossa, you would first turn your arms against Greece. I have heard great things said in praise of the women of Lacedæmon, of Argos, Athens, and Corinth; and should be very

* Herod. l. iii. c. 135. 137.

† Non sine usu fuerit introspicere illa primo aspectu levia, ex quibus magnarum sæpe rerum motus oriuntur. Tacit. l. iv. c. 32.

glad to have some of them in my service. Besides, you have a person here that might be very useful to you in such an enterprise, and could give you a perfect knowledge of the country: the person I mean is Democedes, who hath cured both you and me. This was enough for the king, and the affair was resolved immediately. Fifteen Persian noblemen were appointed to accompany Democedes into Greece, and to examine with him all the maritime places as thoroughly as possible. The king further charged those persons, above all things, to keep a strict eye upon the physician, that he did not give them the slip, and to bring him back with them to the Persian court.

Darius, in giving such an order, plainly showed he did not understand the proper methods for engaging men of wit and merit to reside in his dominions, and for attaching them to his person. To pretend to do this by authority and compulsion, is the sure way of suppressing all knowledge and industry, and of driving away the liberal arts and sciences, which must be free and unconfined, like the genius from whence they spring. For one man of genius that will be kept in a country by force, thousands will be driven away, who would probably have chosen to reside in it, if they could enjoy their liberty, and meet with kind treatment.

When Darius had formed his design of sending into Greece, he acquainted Democedes with it, laid open his views to him, and told him the occasion he had for his service to conduct the Persian noblemen thither, particularly to the maritime towns, in order to observe their situation and strength; at the same time earnestly desiring him, that, when that was done, he would return back with them to Persia. The king permitted him to carry all his moveables with him, and give them, if he pleased, to his father and brothers, promising at his return to give him as many of greater value; and signified to him further, that he would order the galley, in which he was to sail, to be laden with very rich presents for him to bestow as he thought fit on the rest of his family. The king's intention appeared by his manner of speaking to be undisguised and without artifice: but Democedes was afraid it might be a snare laid for him, to discover whether he intended to return to Persia, or not; and therefore, to remove all suspicion, he left his own goods behind him at Susa, and only took with him the presents designed for his family.

The first place they landed at was Sidon in Phœnicia, where they equipped two large vessels for themselves, and put all they

had

had brought along with them on board another vessel of burden. After having passed through and carefully examined the chief cities of Greece, they went to Tarentum in Italy. Here the Persian noblemen were taken up as spies ; and Democedes, taking advantage of this arrest, made his escape from them and fled to Crotona. When the Persian lords had recovered their liberty, they pursued him thither ; but could not prevail upon the Crotonians to deliver up their fellow-citizen. The city moreover seized the loaded vessel ; and the Persians, having lost their guide, laid aside the thoughts of going over to the other parts of Greece, and set out for their own country. Democedes let them know, at their departure, that he was going to marry the daughter of Milo, a famous wrestler of Crotona, whose name was very well known to the king, and of whom we shall have occasion to speak hereafter. This voyage of the Persian noblemen into Greece was attended with no immediate consequence ; because on their return home they found the king engaged in other affairs.

* In the third year of this king's reign (which was but the second, according to the Jewish computation), the Samaritans excited new troubles against the Jews. In the preceding reigns, they had procured an order to prohibit the Jews from proceeding any further in building of the temple of Jerusalem. But, upon the lively exhortation of the prophets, and the express order of God, the Israelites had lately resumed the work, which had been interrupted for several years, and carried it on with great vigour. The Samaritans had recourse to their ancient practices to prevent them. To this end they applied to Thatanai, whom Darius had made governor of the provinces of Syria and Palestine. They complained to him of the audacious proceeding of the Jews, who, of their own authority, and in defiance of the prohibitions to the contrary, presumed to rebuild their temple, which must necessarily be prejudicial to the king's interests. Upon this representation of theirs, the governor thought fit to go himself to Jerusalem. And being a person of great equity and moderation, when he had inspected the work, he did not think proper to proceed violently, and to put a stop to it without any further deliberation ; but inquired of the Jewish elders, what licence they had for entering upon a work of that nature. The Jews hereupon producing the edict of Cyrus made in that behalf, he would not of himself ordain any thing in contradiction of it, but sent

an account of the matter to the king, and desired to know his pleasure. He gave the king a true representation of the matter, acquainting him with the edict of Cyrus, which the Jews alleged in their justification, and desiring him to order the registers to be consulted, to know whether Cyrus had really published such an edict in their favour, and thereupon to send him instructions of what he thought fit to order in the affair.

* Darius having commanded the registers to be examined, the edict was found at Ecbatana in Media, the place where Cyrus was at the time of its being granted. Now Darius having a great respect for the memory of that prince, confirmed his edict, and caused another to be drawn up, wherein the former was referred to, and ratified. This motive of regard to the memory of Cyrus, had there been nothing else to influence the king, would be very laudable: but the scripture informs us, that it was God himself who influenced the mind and heart of the king, and inspired him with a favourable disposition to the Jews. The truth of this appears pretty plain from the edict itself. In the first place, it ordains, that all the victims, oblations, and other expences of the temple, be abundantly furnished by the Jews, as the priests should require: in the second place, it enjoins the priests of Jerusalem, when they offered their sacrifices to the God of heaven, to pray for the preservation of the life of the king, and the princes his children: and, lastly, it goes so far, as to denounce imprecations against all princes and people that should hinder the carrying on of the building of the temple, or that should attempt to destroy it: by all which Darius evidently acknowledges, that the God of Israel is able to overturn the kingdoms of the world, and to dethrone the most mighty and powerful princes.

By virtue of this edict, the Jews were not only authorized to proceed in the building of their temple, but all the expences thereof were also to be furnished to them out of the taxes and imposts of the province. What must have become of the Jews, when the crimes of disobedience and rebellion were laid to their charge, if at such a juncture their superiors had only harkened to their enemies, and not given them leave to justify themselves!

The same prince, some time after, gave a still more signal proof of his love for justice, and of his abhorrence for accusers and informers, a detestable race of men, that are, by their very nature and condition, enemies to all merit and all virtue. It is

pretty obvious, that I mean the famous edict published by this prince against Haman, in favour of the Jews, at the request of Esther, whom the king had taken to his bed in the room of Vasthi, one of his wives. According to Archbishop Usher, this Vasthi is the same person as is called by profane writers Atossa; and the Ahasuerus of the holy scriptures the same as Darius: but, according to others, it is Artaxerxes. The fact is well known, being related in the sacred history: I have given however a brief account of it in this volume.

Such actions of justice do great honour to a prince's memory; as do also those of gratitude, of which Darius on a certain occasion gave a very laudable instance. * Syloson, brother to Polycrates, tyrant of Samos, had once made Darius a present of a suit of clothes, of a curious red colour, which extremely pleased Darius's fancy, and would never suffer him to make any return for it. Darius at that time was but a private gentleman, an officer in the guards of Cambyfes, whom he accompanied to Memphis in his Egyptian expedition. When Darius was on the throne of Persia, Syloson went to Susa, presented himself at the gate of his palace, and sent up word to the king that there was a Grecian below to whom his majesty was under some obligation. Darius, surprised at such a message, and curious to know the truth of it, ordered him to be brought in. When he saw him, he remembered him, and acknowledged him to have been his benefactor; and was so far from being ashamed of an adventure, which might seem not to be much for his honour, that he ingenuously applauded the gentleman's generosity, which proceeded from no other motive than that of doing a pleasure to a person from whom he could have no expectations; and then proposed to make him a considerable present of gold and silver. But money was not the thing Syloson desired: the love of his country was his predominant passion. The favour he required of the king, was, that he would settle him at Samos, without shedding the blood of the citizens, by driving out the person that had usurped the government since the death of his brother. Darius consented, and committed the conduct of the expedition to Otanes, one of the principal lords of his court, who undertook it with joy, and performed it with success.

* Herod. l. iii. c. 139—149.

SECTION II.

REVOLT AND REDUCTION OF BABYLON.

IN the beginning of the fifth year of Darius *, Babylon revolted, and could not be reduced till after a 20 months siege. This city, formerly mistress of the east, grew impatient of the Persian yoke, especially after the removing of the imperial seat to Susa, which very much diminished Babylon's wealth and grandeur. The Babylonians taking advantage of the revolution that happened in Persia, first on the death of Cambyfes, and afterwards on the massacre of the Magians, made secretly for four years together all kinds of preparations for war. When they thought the city sufficiently stored with provisions for many years, they set up the standard of rebellion; which obliged Darius to besiege them with all his forces. Now God continued to accomplish those terrible threatenings he had denounced against Babylon, that he would not only humble and bring down that proud and impious city, but depopulate and lay it waste with fire and blood, utterly exterminate it, and reduce it to an eternal solitude. In order to fulfil these predictions, God permitted the Babylonians to rebel against Darius, and by that means to draw upon themselves the whole force of the Persian empire: and they themselves were the first in putting these prophecies in execution, by destroying a great number of their own people, as will be seen presently. It is probable, that the Jews, of whom a considerable number remained at Babylon, went out of the city before the siege was formed, as the prophets † Isaiah and Jeremiah had exhorted them long before, and Zechariah very lately, in the following terms: "Thou Zion, that dwellest with the daughter of Babylon, flee from the country, and save thyself."

The Babylonians, to make their provisions last the longer, and to enable them to hold out with the greater vigour, took the most desperate and barbarous resolution that ever was heard of; which was, to destroy all such of their own people as were unserviceable on this occasion. For this purpose they assembled together all their wives and children, and strangled them. Only every man was allowed to keep his best beloved wife, and one servant maid to do the business of the family.

After this cruel execution, the unhappy remainder of the inhabitants, thinking themselves out of all danger, both on

* A. M. 3488. Ant. J. C. 516. Herod. l. iii. c. 150. 160.

† Isa. xlviii. 20. Jer. l. 8, li. 6. 9. 45. Zech. ii. 6, 7.

account of their fortifications, which they looked upon as impregnable, and the vast quantity of provisions they had laid up, began to insult the besiegers from the tops of their walls, and to provoke them with opprobrious language. The Persians, for the space of 18 months, did all that force or stratagem were capable of to make themselves masters of the city; nor did they forget to make use of the same means as had so happily succeeded with Cyrus some years before; I mean that of turning the course of the river. But all their efforts were fruitless; and Darius began almost to despair of taking the place, when a stratagem, till then unheard of, opened the gates of the city to him. He was strangely surprised one morning to see Zopyrus, one of the chief noblemen of his court, and son of Megabyfes, who was one of the seven lords that made the association against the Magians; to see him, I say, appear before him all over blood, with his nose and ears cut off, and his whole body wounded in a terrible manner. Starting up from his throne, he cried out, Who is it, Zopyrus, that has dared to treat you thus? You yourself, O king, replied Zopyrus. The desire I had of rendering you service has put me into this condition. As I was fully persuaded, that you never would have consented to this method, I have consulted none but the zeal I have for your service. He then opened to him his design of going over to the enemy; and they settled every thing together that was proper to be done. The king could not see him set out upon this extraordinary project without the utmost affliction and concern. Zopyrus approached the walls of the city; and having told them who he was, was soon admitted. They then carried him before the governor, to whom he laid open his misfortune, and the cruel treatment he had met with from Darius, for having dissuaded him from continuing any longer before a city which it was impossible for him to take. He offered the Babylonians his service, which could not fail of being highly useful to them, since he was acquainted with all the designs of the Persians, and since the desire of revenge would inspire him with fresh courage and resolution. His name and person were both well known at Babylon: the condition in which he appeared, his blood and his wounds testified for him; and, by proofs not to be suspected, confirmed the truth of all he advanced. They therefore entirely believed whatever he told them, and gave him moreover the command of as many troops as he desired. In the first sally he made, he cut off 1000 of the besiegers; a few days after he killed them double the number; and on the third time, 4000 of their men lay dead upon the spot. All

this had been before agreed upon between him and Darius. Nothing now was talked of in Babylon but Zopyrus: the whole city strove who should extol him most, and they had not words sufficient to express their high value for him, and how happy they esteemed themselves in having gained so great a man. He was now declared generalissimo of their forces, and intrusted with the care of guarding the walls of the city. Darius approaching with his army towards the gates, at the time agreed on between them, Zopyrus opened the gates to him, and made him by that means master of the city, which he never could have been able to take either by force or famine.

As powerful as this prince was, he found himself incapable of making a sufficient recompence for so great a service; and he used often to say, that he would with pleasure sacrifice an hundred Babylons, if he had them, to restore Zopyrus to the condition he was in before he inflicted that cruel treatment upon himself. He settled upon him during life the whole revenue of this opulent city, of which he alone had procured him the possession, and heaped all the honours upon him that a king could possibly confer upon a subject. Megabyfes, who commanded the Persian army in Egypt against the Athenians, was son to this Zopyrus; and that Zopyrus who went over to the Athenians as a deserter, was his grandson.

No sooner was Darius in possession of Babylon, but he ordered the 100 gates to be pulled down, and all the walls of that proud city to be entirely demolished, that she might never be in a condition to rebel more against him. If he had pleased to make use of all the rights of a conqueror, he might upon this occasion have exterminated all the inhabitants. But he contented himself with causing 3000 of those who were principally concerned in the revolt to be impaled, and granted a pardon to all the rest. And in order to hinder the depopulation of the city, he caused 50,000 women to be brought from the several provinces of his empire, to supply the place of those which the inhabitants had so cruelly destroyed at the beginning of the siege. Such was the fate of Babylon; and thus did God execute his vengeance on that impious city, for the cruelty she had exercised towards the Jews, in falling upon a free people without any reason or provocation; in destroying their government, laws, and worship; in forcing them from their country, and transporting them to a strange land; where they imposed a most grievous yoke of servitude upon them, and made use of all their power to crush and afflict an unhappy nation, favoured
however

however by God, and having the honour to be styled his peculiar people.

SECTION III.

DARIUS PREPARES FOR AN EXPEDITION AGAINST THE SCYTHIANS.—A DIGRESSION UPON THE MANNERS AND CUSTOMS OF THAT NATION.

AFTER the reduction of Babylon, Darius made great preparations for the war against the Scythians, who inhabited that large tract of land which lies between the Danube and the Tanais. His pretence for undertaking this war was to be revenged of that nation for the invasion of Asia by their ancestors: a very frivolous and sorry pretext; and a very ridiculous ground for reviving an old quarrel, which had ceased 120 years before. Whilst the Scythians were employed in that irruption, which lasted 28 years, the Scythians' wives married their slaves. When the husbands were on their return home, these slaves went out to meet them with a numerous army, and disputed their entrance into their country. After some battles fought with pretty equal loss on both sides, the masters considering that it was doing too much honour to their slaves to put them upon the foot of soldiers, marched against them in the next encounter with whips in their hands, to make them remember their poor condition. This stratagem had the intended effect: for not being able to bear the sight of their masters thus armed, they all ran away.

I design in this place to imitate Herodotus, who, in writing of this war, takes occasion to give an ample account of all that relates to the customs and manners of the Scythians. But I shall be much more brief in my account of this matter than he is.

A DIGRESSION CONCERNING THE SCYTHIANS.

Formerly there were Scythians both in Europe and Asia, most of them inhabiting those parts that lie towards the north: I design now chiefly to treat of the first, namely, of the European Scythians.

The historians, in the accounts they have left us of the manners and character of the Scythians, relate things of them that are entirely opposite and contradictory to one another. One while they represent them as the justest and most moderate people in the world: another while they describe them as a fierce and barbarous nation, which carries its cruelty to

such horrible excesses as are shocking to human nature. This contrariety is a manifest proof, that those different characters are to be applied to different nations of Scythians, all comprised in that vast and extensive tract of country; and that, though they were all comprehended under one and the same general denomination of Scythians, we ought not to confound them or their characters together.

* Strabo has quoted authors, who mention Scythians dwelling upon the coast of the Euxine sea, that cut the throats of all strangers who came among them, fed upon their flesh, and made pots and drinking vessels of their skulls, when they had dried them. † Herodotus, in describing the sacrifices which the Scythians offered to the god Mars, says, they used to offer human sacrifices. Their manner of making treaties, according to this author's account, was very strange and particular ‡. § They first poured wine into a large earthen vessel, and then the contracting parties, cutting their arms with a knife, let some of their blood run into the wine, and stained likewise their armour therein; after which they themselves, and all that were present, drank of that liquor, making the strongest imprecations against the person that should violate the treaty.

|| But what the same historian relates, concerning the ceremonies observed at the funeral of their kings, is still more extraordinary. I shall only mention such of those ceremonies as may serve to give us an idea of the cruel barbarity of this people. When their king died, they embalmed his body, and wrapped it up in wax; this done, they put it into an open chariot, and carried it from city to city, exposing it to the view of all the people under his dominion. When this circuit was finished, they laid the body down in the place appointed for the burial of it, and there they made a large grave, in which they interred the king, and with him one of his wives, his chief cup-bearer, his great chamberlain, his master of horse, his chancellor, his secretary of state, all which persons were put to death for that purpose. To these they added several horses, a great number of drinking-vessels, and a certain part of every kind of household-goods, and furniture belonging to their deceased monarch: after which they filled up the grave, and covered it with earth. This was not all. When the anniversary

* Strabo, l. vii. p. 293.

† Herod. l. iv. c. 62.

‡ This custom was still practised by the Iberians, that were originally Scythians, in the time of Tacitus, who makes mention of it. Ann. l. xii. c. 47.

§ Herod. l. iv. c. 70.

|| Ibid. c. 71, 72.

of his interment came, they cut the throats of 50 more of the dead king's officers, and of the same number of horses, and placed the officers on horseback round the king's tomb, having first prepared and embalmed their bodies for the purpose; this they did probably to serve him as guards. These ceremonies possibly took their rise from a notion they might have of their king's being still alive: and upon this supposition they judged it necessary, that he should have his court and ordinary officers still about him. Whether employments, which terminated in this manner, were much sought after, I will not determine.

It is now time to pass to the consideration of their manners and customs that had more of humanity in them; though possibly, in another sense, they may appear to be equally savage. The account I am going to give of them is chiefly taken from Justin*. According to this author, the Scythians lived in great innocence and simplicity. They were ignorant indeed of all arts and sciences, but then they were equally unacquainted with vice. They did not make any division of their lands among themselves, says Justin: it would have been in vain for them to have done it, since they did not apply themselves to cultivate them. Horace, in one of his odes, of which I shall insert a part by and by, tells us, that some of them did cultivate a certain portion of land allotted to them for one year only; at the expiration of which they were relieved by others, who succeeded them on the same conditions. They had no houses nor settled habitation; but wandered continually with their cattle and their flocks from country to country. Their wives and children they carried along with them in waggons, covered with the skins of beasts, which were all the houses they had to dwell in. Justice was observed and maintained among them through the natural temper and disposition of the people, without any compulsion of laws, with which they were wholly unacquainted. No crime was more severely punished among them than theft and robbery; and that with good reason. For their herds and their flocks, in which all their riches consisted, being never shut up, how could they possibly subsist if theft had not been most rigorously punished? They coveted neither silver nor gold, like the rest of mankind; and made milk and honey their principal diet. They were strangers to the use of linen or woollen manufactures, and to defend themselves from the violent and continual cold weather of their climate, they made use of nothing but the skins of beasts.

* Lib. ii. c. 2.

I said before, that these manners of the Scythians would appear to some people very wild and savage. And indeed, what can be said for a nation that has lands, and yet does not cultivate them; that has herds of cattle, of which they content themselves, to eat the milk and neglect the flesh? The wool of their sheep might supply them with warm and comfortable clothes, and yet they use no other raiment than the skins of animals. But, that which is the greatest demonstration of their ignorance and savageness, according to the general opinion of mankind, is their utter neglect of gold and silver, which have always been had in such great request in all civilized nations.

But, oh! how happy was this ignorance; how vastly preferable this savage state to our pretended politeness! This contempt of the conveniencies of life, says Justin, was attended with such an honesty and uprightness of manners as hindered them from ever coveting their neighbour's goods. For the desire of riches can only take place where riches can be made use of. And would to God, says the same author, we could see the same moderation prevail among the rest of mankind, and the like indifference to the goods of other people! If that were the case, the world would not have seen so many wars perpetually succeeding one another in all ages, and in all countries: nor would the number of those that are cut off by the sword exceed that of those who fall by the irreversible decree and law of nature.

Justin finishes his character of the Scythians with a very judicious reflection. It is a surprising thing, says he, that an happy, natural disposition, without the assistance of education, should carry the Scythians to such a degree of wisdom and moderation as the Grecians could not attain to, neither by the institutions of their legislators, nor the rules and precepts of all their philosophers; and that the manners of a barbarous nation should be preferable to those of a people so much improved and refined by the polite arts and sciences. So much more effectual and advantageous was the ignorance of vice in the one, than the knowledge of virtue in the other!

* The Scythian fathers thought, with good reason, that they left their children a valuable inheritance when they left them in peace and union with one another. One of their kings, whose name was Scylurus, finding himself draw near his end, sent for all his children, and giving to each of them, one after

another, a bundle of arrows tied fast together, desired them to break them. Each used his endeavours, but was not able to do it. Then untying the bundle, and giving them the arrows one by one, they were very easily broken. Let this image, says the father, be a lesson to you of the mighty advantage that results from union and concord. * In order to strengthen and enlarge these domestic advantages, the Scythians used to admit their friends into the same terms of union with them as their relations. Friendship was considered by them as a sacred and inviolable alliance, which differed but little from the alliance nature has put between brethren, and which they could not infringe without being guilty of a heinous crime.

Ancient authors seem to have strove who should most extol the innocence of manners that reigned among the Scythians by magnificent encomiums. That of Horace I shall transcribe at large. That poet does not confine it entirely to them, the Scythians, but joins the Getæ with them, their near neighbours. It is in that beautiful ode, where he inveighs against the luxury and irregularities of the age he lived in. After he had told us, that peace and tranquillity of mind is not to be procured either by immense riches or sumptuous buildings, he adds, "An hundred times happier are the Scythians, who
" roam about in their itinerant houses, their waggon; and
" happier even are the frozen Getæ. With them the earth,
" without being divided by land-marks, produceth her fruits
" which are gathered in common. There each man's tillage
" is but of one year's continuance; and when that term of his
" labour is expired, he is relieved by a successor, who takes
" his place, and manures the ground on the same conditions.
" There the innocent step-mothers form no cruel designs against
" the lives of their husband's children by a former wife. The
" wives do not pretend to domineer over their husbands
" on account of their fortunes, nor are to be corrupted by the
" insinuating language of spruce adulterers. The greatest por-
" tion of the maiden is her father and mother's virtue, her in-
" violable attachment to her husband, and her perfect disregard
" to all other men. They dare not be unfaithful, because
" they are convinced that infidelity is a crime, and its reward
" is death†."

When

* Lucian. in Tex. p. 57.

† Campestris melius Scythæ,

Quorum plaustra vagas ritè trahunt domos,

Vivunt, et rigidi Getæ;

Inimetata quibus iugera liberas

When we consider the manners and character of the Scythians without prejudice, can we possibly forbear to look upon them with esteem and admiration? Does not their manner of living, as to the exterior part of it at least, bear a great resemblance to that of the patriarchs, who had no fixed habitation; who did not till the ground; who had no other occupation than that of feeding their flocks and herds; and who dwelt in tents? Can we believe this people were much to be pitied, for not understanding, or rather for despising, the use of gold and silver*? Is it not to be wished, that those metals had for ever lain buried in the bowels of the earth, and that they had never been dug from thence to become the causes and instruments of all vices and iniquity? What advantage could gold or silver be of to the Scythians, who valued nothing but what the necessities of man actually require, and who took care to set narrow bounds to those necessities? It is no wonder, that, living as they did, without houses, they should make no account of those arts that were so highly valued in other places, as architecture, sculpture, and painting: or that they should despise fine clothes and costly furniture, since they found the skins of beasts sufficient to defend them against the inclemency of the seasons. After all, can we truly say, that these pretended advantages contribute to the real happiness of life? Were those nations that had them in the greatest plenty, more healthful or robust than the Scythians? Did they live to a greater age than they? Or did they spend their lives in greater freedom and tranquillity, or a greater exemption from cares and troubles? Let us acknowledge it, to the shame of ancient philosophy; the Scythians, who did not particularly apply themselves to the study

Fruges et Cererem ferunt;
 Nec cultura placet longior annua;
 Defunctumque laboribus
 Æquali recreat sorte vicarius.
 Illic matre carentibus
 Privignis mulier temperat innocens;
 Nec dotata regit virum.
 Conjux, nec nitido fidit adultero:
 Dos est magna parentum
 Virtus, et metuens alterius viri
 Certo fœdere castitas:
 Et peccare nefas, aut pretium est mori.

Hor. Lib. iii. Od. 24.

* Aurum irrepertum, et sic melius situm
 Cum terra celat, spernere fortior,
 Quam cogere humanos in usus
 Omne sacrum rapiente dextra.

Hor. Lib. iii. Od. 3.

of wisdom, carried it however to a greater height in their practice than either the Egyptians, Grecians, or any other civilized nation. They did not give the name of goods or riches to any thing but what, in a human way of speaking, truly deserved that title; as health, strength, courage, the love of liberty, innocence of life, sincerity, an abhorrence of all fraud and dissimulation, and, in a word, all such qualities as render a man more virtuous and more valuable. If to these happy dispositions, we add the knowledge and love of God and of our Redeemer, without which the most exalted virtues are of no value and ineffectual, they would have been a perfect people.

When we compare the manners of the Scythians with those of the present age, we are tempted to believe, that the pencils which drew so beautiful a picture were not free from partiality and flattery; and that both Justin and Horace have decked them with virtues that did not belong to them. But all antiquity agrees in giving the same testimony of them; and Homer in particular, whose opinion ought to be of great weight, calls them "the most just and upright of men."

But at length, who could believe it? luxury, that might be thought only to thrive in an agreeable and delightful soil, penetrated into this rough and uncultivated region; and breaking down the fences, which the constant practice of several ages, founded in the nature of the climate, and the genius of the people, had set against it, did at last effectually corrupt the manners of the Scythians, and bring them, in that respect, upon a level with the other nations, where it had long been predominant. It is * Strabo that acquaints us with this particular, which is very worthy of our notice: he lived in the time of Augustus and Tiberius. After he has greatly commended the simplicity, frugality, and innocence of the ancient Scythians, and their extreme aversion to all dissimulation and deceit, he owns, that their intercourse in later times with other nations had extirpated those virtues, and planted the contrary vices in their stead. One would think, says he, that the natural effect of such an intercourse with civilized and polite nations should have consisted only in rendering them more humanized and courteous, by softening that air of savageness and ferocity which they had before: but, instead of that, it introduced a total dissolution of manners among them, and quite transformed them into different creatures. It is undoubtedly with reference to this change that Athenæus † says, the Scy-

* Lib. vii. p. 301.

† Lib. xii. p. 524.

thians abandoned themselves to voluptuousness and luxury, at the same time that they suffered self-interest and avarice to prevail amongst them.

Strabo, in making the remark I have been mentioning, does not deny, but that it was to the Romans and Grecians this fatal change of manners was owing. Our example, says he, has perverted almost all the nations of the world: by carrying the refinements of luxury and pleasure amongst them, we have taught them insincerity and fraud, and a thousand kinds of shameful and infamous arts to get money. It is a miserable talent, and a very unhappy distinction for a nation, through its ingenuity in inventing modes and refining upon every thing that tends to nourish and promote luxury, to become the corrupter of all its neighbours, and the author, as it were, of their vices and debauchery.

It was against these Scythians, but at a time when they were yet uncorrupted, and in their utmost vigour, that Darius undertook an unsuccessful expedition; which I shall make the subject of the next article.

SECTION IV.

DARIUS'S EXPEDITION AGAINST THE SCYTHIANS.

I HAVE already observed*, that the pretence used by Darius, for undertaking this war against the Scythians, was the irruption formerly made by that people into Asia: but in reality he had no other end therein, than to satisfy his own ambition, and to extend his conquests.

His brother Artabanes, for whom he had a great regard, and who, on his side, had no less zeal for the true interests of the king his brother, thought it his duty on this occasion to speak his sentiments with all the freedom that an affair of such importance required. "Great prince," says he to him †, "they who form any great enterprise, ought carefully to consider whether it will be beneficial or prejudicial to the state; whether the execution of it will be easy or difficult; whether it be likely to augment or diminish their glory; and, lastly, whether the thing designed be consistent with, or contrary to the rules of justice. For my own part, I cannot perceive,

* Herod. l. iv. c. 83—96.

† Omnes qui magnarum rerum consilia suscipiunt, æstimare debent, an, quod inchoatur, reipublicæ utile, ipsis gloriosum, aut promptum effectu, aut certe non arduum sit. Tacit. Hist. l. ii. c. 76.

“ Sir, even though you were sure of success, what advantage
“ you can propose to yourself in undertaking a war against
“ the Scythians? Consider the vast distance between them and
“ you; and the prodigious space of land and sea that separates
“ them from your dominions: besides, they are a people that
“ dwell in wild and uncultivated deserts; that have neither
“ towns nor houses; that have no fixed settlement, or places of
“ habitation; and that are destitute of all manner of riches.
“ What spoil or benefit can accrue to your troops from such
“ an expedition; or, to speak more properly, what loss have
“ you not reason to apprehend?

“ As they are accustomed to remove from country to coun-
“ try, if they should think proper to fly before you; not out
“ of cowardice or fear, for they are a very courageous and
“ warlike people, but only with a design to harass and ruin
“ your army, by continual and fatiguing marches; what
“ would become of us in such an uncultivated, barren, and
“ naked country, where we shall neither find forage for our
“ horses, nor provision for our men? I am afraid, Sir, that
“ through a false notion of glory, and the influence of flat-
“ terers, you may be hurried into a war which may turn to
“ the dishonour of the nation. You now enjoy the sweets of
“ peace and tranquillity in the midst of your people, where
“ you are the object of their admiration, and the author of
“ their happiness. You are sensible the gods have placed you
“ upon the throne to be their coadjutor, or, to speak more
“ properly, to be the dispenser of their bounty, rather than
“ the minister of their power. It is your pleasure to be the
“ protector, the guardian, and the father of your subjects:
“ and you often declare to us, because you really believe so,
“ that you look upon yourself as invested with sovereign pow-
“ er only to make your people happy. What exquisite joy
“ must it be to so great a prince as you are to be the source
“ of so many blessings; and under the shadow of your name
“ to preserve such infinite numbers of people in so desirable a
“ tranquillity! Is not the glory of a king, who loves his sub-
“ jects and is beloved by them; who, instead of making war
“ against neighbouring or distant nations, makes use of his
“ power to keep them in peace and amity with each other; is
“ not such a glory vastly preferable to that of ravaging and
“ spoiling nations, of filling the earth with slaughter and deso-
“ lation, with horror, consternation, and despair? But there is
“ one motive more, which ought to have a greater influence
“ upon you than all others, I mean that of justice. Thanks
to

“ the gods, you are not of the number of those princes, who *
 “ acknowledge no other law than that of force, and who ima-
 “ gine that they have a peculiar privilege annexed to their
 “ dignity, which private persons have not, of invading other
 “ men’s properties. † You do not make your greatness consist
 “ in being able to do whatever you will, but in willing only
 “ what may be done, without infringing the laws, or violating
 “ justice. To speak plain, shall one man be reckoned unjust,
 “ and a robber, for seizing on a few acres of his neighbour’s
 “ estate; and shall another be reckoned just and great, and have
 “ the title of hero, only because he seizes upon, and usurps
 “ whole provinces? Permit me, Sir, to ask you, what title
 “ have you to Scythia? What injury have the Scythians done
 “ you? What reason can you allege for declaring war against
 “ them? The war indeed, in which you have been engaged
 “ against the Babylonians, was at the same time both just and
 “ necessary: the gods have accordingly crowned your arms
 “ with success. It belongs to you, Sir, to judge whether
 “ that which you are now going to undertake be of the same
 “ nature.”

Nothing but the generous zeal of a brother, truly concerned for the glory of his prince, and the good of his country, could inspire such a freedom: as, on the other hand, nothing but a perfect moderation in the prince could make him capable of bearing with it. Darius, ‡ as Tacitus observes of another great emperor, had the art of reconciling two things, which are generally incompatible, the sovereignty and liberty. Far from being offended at the freedom used by his brother, he thanked him for his good advice, though he did not follow it; for he had taken his resolution. He departed from Susa at the head of an army of 700,000 men; and his fleet, consisting of 600 sail of ships, was chiefly manned with Ionians and other Grecian nations that dwelt upon the sea-coasts of Asia Minor and the Hellespont. He marched his army towards the Thracian Bosphorus, which he passed upon a bridge of boats: after which, having made himself master of all Thrace, he came to the banks of the Danube, otherwise called the Ister, where

* Id in summa fortuna æquius, quod validius: et sua retinere, privatæ domus: de alienis certare, regiam laudem esse. Tacit. Annal. l. xxv. c. i.

† Ut felicitatis est quantum velis posse, sic magnitudinis velle quantum possis. Plin. in Paneg. Traj.

‡ Nerva Cæsar res olim dissociabiles miscuit, principatum et libertatem. Tacit. in vit. Agric. cap. iii.

he had ordered his fleet to join him. In several places on his march he caused pillars to be erected with magnificent inscriptions, in one of which he suffered himself to be called, "the best and handsomest of all men living." What a littleness of soul and vanity was this!

And yet if all this prince's faults had terminated only in sentiments of pride and vanity, perhaps they would appear more excusable than they do, at least they would not have been so pernicious to his subjects*. But how shall we reconcile Darius's disposition, which seemed to be so exceeding humane and gentle, with a barbarous and cruel action of his towards Cebasus, a venerable old man, whose merit, as well as quality, entitled him to respect? This nobleman had three sons, who were all preparing themselves to attend the king in this expedition against the Scythians. Upon Darius's departure from Susa, the good old father begged as a favour of him, that he would please to leave him one of his sons at home, to be a comfort to him in his old age. "One," replied Darius, "will not be sufficient for you; I will leave you all the three:" and immediately he caused them all to be put to death.

† When the army had passed the Danube upon a bridge of boats, the king was for having the bridge broke down, that his army might not be weakened by leaving so considerable a detachment of his troops as were necessary to guard it. But one of his officers represented to him, that it might be proper to keep that as a necessary resource, in case the war with the Scythians should prove unfortunate. The king gave into this opinion, and committed the guarding of the bridge to the care of the Ionians who built it; giving them leave at the same time to go back to their own country if he did not return in the space of two months: he then proceeded on his march to Scythia.

‡ As soon as the Scythians were informed that Darius was marching against them, they immediately entered into consultation upon the measures necessary to be taken. They were very sensible that they were not in a condition to resist so formidable an enemy alone. They applied therefore to all the neighbouring people, and desired their assistance, alleging that the danger was general, and concerned them all, and that it was their common interest to oppose an enemy whose views of

* Herod. l. iv. c. 84. Senec. de Ira, c. xvi.

† Herod. l. iv. c. 99. 101.

‡ Ibid. c. 102. 118, 119.

conquest were not confined to one nation. Some returned favourable answers to their demand; others absolutely refused to enter into a war which, they said, did not regard them: but they had soon reason to repent their refusal.

* One wise precaution taken by the Scythians, was to secure their wives and children, by sending them in carriages to the most northern parts of the country; and with them likewise they sent all their herds and flocks, reserving nothing to themselves but what was necessary for the support of their army. Another precaution of theirs was to fill up all their wells, and stop up their springs, and to consume all the forage in those parts through which the Persian army was to pass. This done, they marched in conjunction with their allies against the enemy, not with the view of giving him battle, for they were determined to avoid that, but to draw him into such places as suited best their interest. Whenever the Persians seemed disposed to attack them, they still retired farther up into the country; and thereby drew them on from place to place, into the territories of those nations that had refused to enter into alliance with them, by which means their lands became a prey to the two armies of the Persians and Scythians.

† Darius, weary of these tedious and fatiguing pursuits, sent an herald to the king of the Scythians, whose name was Indathyrus, with this message in his name: “ Prince of the Scythians, wherefore dost thou continually fly before me? Why dost thou not stop somewhere or other, either to give me battle, if thou believest thyself able to encounter me, or if thou thinkest thyself too weak, to acknowledge thy master, by presenting him with earth and water?” The Scythians were an high-spirited people, extremely jealous of their liberty, and professed enemies to all slavery. Indathyrus sent Darius the following answer: “ If I fly before thee, prince of the Persians, it is not because I fear thee: what I do now is no more than what I am used to do in time of peace. We Scythians have neither cities nor lands to defend: if thou hast a mind to force us to come to an engagement, come and attack the tombs of our fathers, and thou shalt find what manner of men we are. As to the title of master, which thou assumest, keep it for other nations than the Scythians. For my part, I acknowledge no other master than the great Jupiter, one of my own ancestors, and the goddess Vesta.”

* Herod. l. iv. c. 120. 125.

† Ibid. c. 126, 127.

* The farther Darius advanced into the country, the greater hardships his army was exposed to. Just when it was reduced to the last extremity, there came an herald to Darius from the Scythian prince, with a bird, a mouse, a frog, and five arrows, for a present. The king desired to know the meaning of those gifts. The messenger answered, that his orders were only to deliver them and nothing more; and that it was left to the Persian king to find out the meaning. Darius concluded at first, that the Scythians thereby consented to deliver up the earth and water to him, which were represented by a mouse and a frog; as also their cavalry, whose swiftness was represented by the bird; together with their own persons and arms, signified by the arrows. But Gobryas, one of the seven lords that had deposed the Magian impostor, expounded the enigma in the following manner: "Know," says he to the Persians, "that unless you can fly away in the air like birds, or hide yourselves in the earth like mice, or swim in the water like frogs, you shall in no wise be able to avoid the arrows of the Scythians."

† And indeed, the whole Persian army marching in a vast uncultivated and barren country, in which there was no water, it was reduced to so deplorable a condition, that they had nothing before their eyes but inevitable ruin: nor was Darius himself exempted from the common danger. He owed his preservation to a camel which was loaded with water, and followed him with great difficulty through that wild and desert country. The king afterwards did not forget his benefactor: to reward him for the service he had done him, and the fatigues he had undergone, on his return into Asia, he settled a certain district of his own upon him for his peculiar use and subsistence, for which reason the place was called Gangamele, that is, in the Persian tongue, "The camel's habitation. It was near this same place that Darius Codomannus received a second overthrow by Alexander the Great.

‡ Darius deliberated no longer, finding himself under an absolute necessity of quitting his imprudent enterprise. He began then to think in earnest upon returning home; and saw but too plainly that there was no time to be lost. Therefore, as soon as night came, the Persians, to deceive the enemy, lighted a great number of fires, as usual; and leaving the old men and the sick behind them in the camp, together with all

* Herod. l. iv. c. 128. 130.

† Strabo, l. vii. p. 305. et l. xvi. p. 737.

‡ Herod. l. iv. c. 134. 140.

their asses, which made a sufficient noise, they marched away as fast as they could, in order to reach the Danube. The Scythians did not perceive they were gone till the next morning; whereupon they immediately sent a considerable detachment as quick as possible to the Danube. This detachment, being perfectly well acquainted with the roads of the country, arrived at the bridge a great while before the Persians. The Scythians had sent expresses beforehand to persuade the Ionians to break the bridge, and to return to their own country; and the latter had promised to do it, but without design to execute their promise. The Scythians now pressed them to it more earnestly, and represented to them, that the time prescribed by Darius for staying there was elapsed; that they were at liberty to return home without either violating their word or their duty; that they now had it in their power to throw off for ever the yoke of their subjection, and make themselves a happy and free people; and that the Scythians would render Darius incapable of forming any more enterprises against any of his neighbours.

The Ionians entered into a consultation upon the affair. Miltiades, an Athenian, who was prince, or, as the Greeks call it, tyrant of the Chersonesus of Thrace, at the mouth of the Hellespont, was one of those that had accompanied Darius, and furnished him with ships for his enterprise. Having * the public interest more at heart than his private advantage, he was of opinion, that they should comply with the request of the Scythians, and embrace so favourable an opportunity of recovering the liberty of Ionia. All the other commanders gave into his sentiments, except Hystæus, the tyrant of Miletos. When it came to his turn to speak, he represented to the Ionian generals, that their fortune was linked with that of Darius; that it was under that prince's protection each of them was master in his own city; and if the power of the Persians should sink, or decline, the cities of Ionia would not fail to depose their tyrants, and recover their freedom. All the other chiefs gave into his opinion; and, as is usual in most cases, the consideration of private interest prevailed over the public good. The resolution they came to was to wait for Darius; but, in order to deceive the Scythians, and hinder them from undertaking any thing, they declared to them, they had resolved to retire, pursuant to their request; and, the better to carry on the fraud, they actually began to break one end of the bridge, exhorting

* *Amicior omnium libertati quam suæ dominationi fuit.* Corn. Nep.
the

the Scythians at the same time to do their part, to return speedily back to meet the common enemy, to attack and defeat them. The Scythians being too credulous, retired, and were deceived a second time.

* They missed Darius, who had taken a different route from that in which they expected to come up with him. He arrived by night at the bridge over the Danube, and finding it broken down, he no longer doubted but the Ionians were gone, and that consequently he should be ruined. He made his people call out with a loud voice for Hyftixus, the Milesian, who at last answered, and put the king out of his anxiety. They entirely repaired the bridge; so that Darius repassed the Danube, and came back into Thrace. There he left Megabyfus, one of his chief generals, with part of his army, to complete the conquest of that country, and entirely reduce it to his obedience: after which he repassed the Bosphorus with the rest of his troops, and went to Sardis, where he spent the winter and the greatest part of the year following, in order to refresh his army, which had suffered extremely in that ill-concerted and unfortunate expedition.

† Megabyfus continued some time in Thrace; whose inhabitants, according to Herodotus, would have been invincible; had they had the discretion to unite their forces, and to chuse one chief commander. Some of them had very particular customs. In one of their districts, when a child came into the world, all the relations expressed great sorrow and affliction, bitterly weeping at the prospect of misery the new-born infant had to experience; as, on the other hand, when any person died, all their kindred rejoiced, because they looked upon the deceased person as happy only from that moment, wherein he was delivered for ever from the troubles and calamities of this life. In another district, where polygamy was in fashion, when a husband died, it was a great dispute among his wives which of them was the best beloved. She, in whose favour the contest was decided, had the privilege of being sacrificed by her nearest relation upon the tomb of her husband, and of being buried with him; whilst all the other wives envied her happiness, and thought themselves in some sort dishonoured.

‡ Darius, on his return to Sardis after his unhappy expedition against the Scythians, having learned for certain, that he owed both his own safety and that of his whole army to Hyftixus, who had persuaded the Ionians not to destroy the bridge

* Herod. l. iv. c. 141. 144.

† Ibid. l. v. c. 1.

‡ Ibid. c. 11. 23.

on the Danube, sent for that prince to his court, and desired him freely to ask any favour, in recompence of his service. Hystiaüs hereupon desired the king to give him Mircina of Edonia, a territory upon the river Strymon in Thrace, together with the liberty of building a city there. His request was readily granted; whereupon he returned to Miletos, where he caused a fleet of ships to be equipped, and then set out for Thrace. Having taken possession of the territory granted him, he immediately set about the execution of his project in building a city.

* Megabyfus, who was then governor of Thrace for Darius, immediately perceived how prejudicial that undertaking would be to the king's affairs in those quarters. He considered, that this new city stood upon a navigable river; that the country round about it abounded in timber fit for building of ships; that it was inhabited by different nations, both Greeks and Barbarians, that might furnish great numbers of men for land and sea-service; that, if once those people were under the management of a prince so skilful and enterprising as Hystiaüs, they might become so powerful both by sea and land, that it would be no longer possible for the king to keep them in subjection; especially considering that they had a great many gold and silver mines in that country, which would enable them to carry on any projects or enterprises. At his return to Sardis, he represented all these things to the king, who was convinced by his reasons, and therefore sent for Hystiaüs to come to him at Sardis, pretending to have some great designs in view, wherein he wanted the assistance of his counsel. When he had brought him to his court by this means, he carried him to Susa, making him believe, that he set an extraordinary value upon a friend of his fidelity and understanding; two qualifications that rendered him so very dear to him, and of which he had given such memorable proofs in the Scythian expedition; and giving him to understand at the same time, that he should be able to find something for him in Persia which would make him ample amends for all that he could leave behind him. Hystiaüs, pleased with so honourable a distinction, and finding himself likewise under a necessity of complying, accompanied Darius to Susa, and left Aristagoras to govern at Miletos in his room.

† Whilst Megabyfus was still in Thrace, he sent several Persian noblemen to Amintas, king of Macedonia, to require him

* Herod. l. v. c. 23, 25.

† Ibid. c. 17. 21.

to give earth and water to Darius his master: this was the usual form of one prince's submitting to another. Amintas readily complied with that request, and paid all imaginable honours to the envoys. At an entertainment which he made for them, they desired at the latter end of it that the ladies might be brought in, which was a thing contrary to the custom of the country: however the king would not venture to refuse them. The Persian noblemen being heated with wine, and thinking they might use the same freedom as in their own country, did not observe a due decorum towards those princesses. The king's son, whose name was Alexander, could not see his mother and sisters treated in such a manner, without great resentment and indignation. Wherefore, upon some pretence or other, he contrived to send the ladies out of the room, as if they were to return again presently; and had the precaution to get the king, his father, also out of the company. In this interval he caused some young men to be dressed like women, and to be armed with poignards under their garments. These pretended ladies came into the room instead of the others; and when the Persians began to treat them as they had before treated the princesses, they drew out their poignards, fell violently upon them, and killed, not only the noblemen, but every one of their attendants. The news of this slaughter soon reached Susa; and the king appointed commissioners to take cognizance of the matter: but Alexander, by the power of bribes and presents, stifled the affair, so that nothing came of it.

* The Scythians, to be revenged of Darius for invading their country, passed the Danube, and ravaged all that part of Thrace that had submitted to the Persians, as far as the Hellespont. Miltiades, to avoid their fury, abandoned the Chersonesus: but after the enemy retired, he returned thither again, and was restored to the same power he had before over the inhabitants of the country.

SECTION V.

DARIUS'S CONQUEST OF INDIA.

ABOUT the same time †, which was in the 13th year of Darius's reign, this prince having an ambition to extend his dominion eastwards, first resolved, in order to facilitate his conquests, to get a proper knowledge of the country. ‡ To this

* Herod. l. vi. c. 40.

† A. M. 3496. Ant. J. C. 508.

‡ Herod. l. iv. c. 44.

end, he caused a fleet to be built and fitted out at Caspatyra, a city upon the Indus, and did the same at several other places on the same river, as far as the frontiers of * Scythia. The command of this fleet was given to † Scylax, a Grecian of Caryandia, a town of Caria, who was perfectly well versed in maritime affairs. His orders were, to sail down that river, and get all the knowledge he possibly could of the country on both sides, quite down to the mouth of the river; to pass from thence into the southern ocean, and to steer his course afterwards to the west, and so return back that way to Persia. Scylax, having exactly observed his instructions, and sailed quite down the river Indus, entered the Red Sea by the Straits of Babelmandel; and after a voyage of 30 months from the time of his setting out from Caspatyra, he arrived in Egypt at the same port ‡, from whence Nechao, king of Egypt, had formerly sent the Phœnicians, who were in his service, with orders to sail round the coasts of Africa. Very probably this was the same port where now stands the town of Suez, at the farther end of the Red Sea. From thence Scylax returned to Susa, where he gave Darius an account of all his discoveries. Darius afterwards entered India with an army, and subjected all that vast country. The reader will naturally expect to be informed of the particulars of so important a war. But § Herodotus says not one word about it: he only tells us, that India made the 20th province, or government, of the Persian empire, and that the annual revenue of it was worth 360 talents of gold to Darius, which amount to near 11,000,000 livres of French money, something less than £.500,000 sterling.

SECTION VI.

THE REVOLT OF THE IONIANS.

DARIUS, after his return to Susa || from his Scythian expedition, had given his brother Artaphernes the government of Sardis, and made Otanes commander in Thrace, and the adjacent countries along the sea-coast, in the room of Megabyfus.

* He means the Asiatic Scythia.

† There is a treatise of geography entitled *περίπλους*, and composed by one Scylax of Caryandia, who is thought to be the same person spoken of in this place. But that opinion is attended with some difficulties, which have given occasion to many learned dissertations.

‡ Herod. l. iv. c. 42.

§ Lib. iii. c. 94.

|| A. M. 3500. Ant. J. C. 504. Herod. l. v. c. 25.

From

* From a small spark, kindled by a sedition at Naxos, a great flame arose, which gave occasion to a considerable war. Naxos was the most important island of the Cyclades in the *Ægæan* sea, now called the Archipelago. In this sedition the principal inhabitants having been overpowered by the populace, who were the greater in number, many of the richest families were banished out of the island. Hereupon they fled to Miletos, and addressed themselves to Aristagoras, imploring him to reinstate them in their own city. He was at that time governor of that city, as lieutenant to Hyftiaüs, to whom he was both nephew and son-in-law, and whom Darius had carried along with him to Susa. Aristagoras promised to give these exiles the assistance they desired.

But not being powerful enough himself to execute what he had promised, he went to Sardis and communicated the affair to Artaphernes. He represented to him, that this was a very favourable opportunity for reducing Naxos under the power of Darius; that if he were once master of that island, all the rest of the Cyclades would fall of themselves into his hands, one after another; that, in consequence, the isle of Eubœa (now Negropont), which was as large as Cyprus, and lay very near it, would be easily conquered, which would give the king a free passage into Greece, and the means of subjecting all that country; and, in short, that 100 ships would be sufficient for the effectual execution of this enterprize. Artaphernes was so pleased with the project, that instead of 100 vessels, which Aristagoras required, he promised him 200, in case he obtained the king's consent to the expedition.

The king, charmed with the mighty hopes with which he was flattered, very readily approved the enterprize, though at the bottom it was founded only in injustice and a boundless ambition; as also upon perfidiousness on the part of Aristagoras and Artaphernes. No consideration gave him a moment's pause. The most injurious project is formed and accepted without the least reluctance or scruple: motives of advantage and convenience solely determine. The isle lies convenient for the Persians: this is conceived a sufficient title, and a warrantable ground to reduce it by force of arms. And, indeed, most of the other expeditions of this prince had no better principle.

As soon as Artaphernes had obtained the king's consent to this project, he made the necessary preparations for executing

* Herod. 1. v. c. 28. 34.

it. The better to conceal his design, and to surprise the people of Naxos, he spread a report that his fleet was going towards the Hellespont; and the spring following he sent the number of ships he had promised to Miletos under the command of Megabates, a Persian nobleman of the royal family of Archæmenes. But being directed in his commission to obey the orders of Aristagoras, that haughty Persian could not bear to be under the command of an Ionian, especially one who treated him in a lofty and imperious manner. This pique occasioned a breach between the two generals, which rose so high, that Megabates, to be revenged of Aristagoras, gave the Naxians secret intelligence of the design formed against them. Upon which intelligence they made such preparations for their defence, that the Persians, after having spent four months in besieging the capital of the island, and consumed all their provisions, were obliged to retire.

* This project having thus miscarried, Megabates threw all the blame upon Aristagoras, and entirely ruined his credit with Artaphernes. The Ionian foresaw, that this accident would be attended, not only with the loss of his government, but with his utter ruin. The desperate situation he was in made him think of revolting from the king, as the only expedient whereby he could possibly save himself. No sooner had he formed this design, but a messenger came to him from Hyftizæus, who gave him the same counsel. Hyftizæus, who had now been some years at the Persian court, being disgusted with the manners of that nation, and having an ardent desire to return to his own country, thought this the most likely means of bringing it about, and therefore gave Aristagoras that counsel. He flattered himself, that in case any troubles arose in Ionia, he could prevail with Darius to send him thither to appease them: and in effect, the thing happened according to his opinion. As soon as Aristagoras found his design seconded by the orders of Hyftizæus, he imparted them to the principal persons of Ionia, whom he found extremely well disposed to enter into his views. He therefore deliberated no longer, but being determined to revolt, applied himself wholly in making preparations for it.

† The people of Tyre, having been reduced to slavery when their city was taken by Nebuchadnezzar, had groaned under that oppression for the space of 70 years. But after the expiration of that term, they were restored, according to Isaiah's

* Herod. l. v. c. 35, 36. † A. M. 3502. Ant. J. C. 502.
prophe-

prophecy *, to the possession of their ancient privileges, with the liberty of having a king of their own; which liberty they enjoyed till the time of Alexander the Great. It seems probable, that this favour was granted them by Darius, in consideration of the services he expected to receive from that city (which was so powerful by sea), in reducing the Ionians to their ancient subjection. This was in the 19th year of Darius's reign.

† The next year, Aristagoras, in order to engage the Ionians to adhere the more closely to him, re-inflated them in their liberty, and in all their former privileges. He began with Miletos, where he divested himself of his power, and resigned it into the hands of the people. He then made a journey through all Ionia, where, by his example, his credit, and perhaps by the fear that they would be forced to it whether they would or no, he prevailed upon all the other tyrants to do the same in every city. They complied the more readily with it, as the Persian power, since the check it received in Scythia, was the less able to protect them against the Ionians, who were naturally fond of liberty and a state of independence, and professed enemies to all tyranny. Having united them all in this manner in one common league, of which he himself was declared the head, he set up the standard of rebellion against the king, and made great preparations by sea and land for supporting a war against him.

‡ To enable himself to carry on the war with more vigour, Aristagoras went, in the beginning of the year following, to Lacedæmon; in order to bring that city into his interests, and engage it to furnish him with succours. Cleomenes was at this time king of Sparta. He was the son of Anaxandrides by a second wife, whom the Ephori had obliged him to marry, because he had no issue by the first. He had by her three sons besides Cleomenes, namely, Doræus, Leonidas, and Cleombrotus, the two last of which ascended the throne of Lacedæmon in their turns. Aristagoras then addressed himself to Cleomenes, and the time and place for an interview between them being agreed on, he waited upon him, and represented to him, that the Ionians and Lacedæmonians were countrymen; that Sparta being the most powerful city of Greece, it would be for her honour to concur with him in the design he had formed of restoring the Ionians to their liberty; that the

* And it shall come to pass after the end of 70 years, that the Lord will visit Tyre, and she shall turn to her hire. Isa. xxiii. 17.

† Herod. l. v. c. 37, 38.

‡ Ibid. c. 38. 41. 49. 51.

Persians, their common enemy, were not a warlike people, but exceeding rich and wealthy, and consequently would become an easy prey to the Lacedæmonians; that, considering the present spirit and disposition of the Ionians, it would not be difficult for them to carry their victorious arms even to Susa, the metropolis of the Persian empire, and the place of the king's residence: he showed him at the same time, a description of all the nations and towns through which they were to pass, engraven upon a little plate of brass which he had brought along with him. Cleomenes desired three days time to consider of his proposals. That term being expired, he asked the Ionian how far it was from the Ionian sea to Susa, and how much time it required to go from the one place to the other. Aristagoras, without considering the effect his answer was likely to have with Cleomenes, told him, that from Ionia to Susa was about three months * journey. Cleomenes was so amazed at this proposal, that he immediately ordered him to depart from Sparta before sun-set. Aristagoras nevertheless followed him home to his house, and endeavoured to win him by arguments of another sort, that is, by presents. The first sum he offered him was only ten talents, which were equivalent to 30,000 livres French money: that being refused, he still rose in his offers, till at last he proposed to give him 15 talents. Gorgo, a daughter of Cleomenes, about eight or nine years of age, whom her father had not ordered to quit the room, as apprehending nothing from so young a child, hearing the proposals that were made to her father, cried out: "Fly, father, fly; this stranger will corrupt you." Cleomenes laughed, but yet observed the child's admonition, and actually retired. Aristagoras left Sparta.

† From thence he proceeded to Athens, where he found a more favourable reception. He had the good fortune to arrive there at a time when the Athenians were extremely well disposed to hearken to any proposals that could be made to them against the Persians, with whom they were highly offended

* According to Herodotus's computation, who reckons the parasanga, a Persian measure, to contain 30 stadia, it is from Sardis to Susa 450 parasangas, or 13,500 stadia, which make 675 of our leagues; for we generally reckon 20 stadia to one of our common leagues. So that by travelling 150 stadia per day, which make seven leagues and an half our measure, it is 90 days journey from Sardis to Susa. If they set out from Ephesus, it would require about four days more; for Ephesus is 540 stadia from Sardis.

† Herod. l. v. c. 55. 96, 97.

on the following occasion. Hippias, the * son of Pisistratus, tyrant of Athens, about 10 years before the time we are speaking of, having been banished, after having tried in vain abundance of methods for his re-establishment, at last went to Sardis, and made his application to Artaphernes. He insinuated himself so far into the good opinion of that governor, that he gave a favourable ear to all he said to the disadvantage of the Athenians, and became extremely prejudiced against them. The Athenians, having intelligence of this, sent an ambassador to Sardis, and desired of Artaphernes not to give ear to what any of their outlaws should insinuate to their disadvantage. The answer of Artaphernes to this message was, that if they desired to live in peace, they must recall Hippias. When this haughty answer was brought back to the Athenians, the whole city were violently enraged against the Persians. Aristagoras, coming thither just at this juncture, easily obtained all he desired. Herodotus remarks on this occasion, how much easier it is to impose upon a multitude, than upon a single person: and so Aristagoras found it; for he prevailed with 30,000 Athenians to come to a resolution, into which he could not persuade Cleomenes alone. They engaged immediately to furnish 20 ships to assist him in his design: and it may be truly said, that this little fleet was the original source of all the calamities in which both the Persians and Grecians were afterwards involved.

† In the third year of this war, the Ionians, having collected all their forces together, with the 20 vessels furnished by the city of Athens, and five more from Eretria, in the island of Eubœa, they set sail for Ephesus, where leaving their ships, they marched by land to the city of Sardis: and finding the place in a defenceless condition, they soon made themselves masters of it; but the citadel, into which Artaphernes retired, they were not able to force. As most of the houses of this city were built with reeds, and consequently were very combustible, an Ionian soldier set fire to one house, the flames of which spreading and communicating itself to the rest, reduced the whole city to ashes. Upon this accident the Persians and Lydians, assembling their forces together for their defence, the Ionians judged it was time for them to think of retreating; and accordingly they marched back with all possible diligence, in order to re-embark at Ephesus: but the Persians arriving there al-

* This fact has been before treated at large in the preceding volume.

† Herod. l. v. c. 99. 103.

most as soon as they, attacked them vigorously, and destroyed a great number of their men. The Athenians, after the return of their ships, would never engage any more in this war, notwithstanding all the instances and solicitations of Aristagoras.

* Darius being informed of the burning of Sardis, and of the part the Athenians took in that affair, he resolved from that very time to make war upon Greece: and, that he might never forget his resolution, he commanded one of his officers to cry out to him with a loud voice every night, when he was at supper: "Sir, remember the Athenians." In the burning of Sardis it happened that the temple of Cybele, the goddess of that country, was consumed with the rest of the city. This accident served afterwards as a pretence to the Persians to burn all the temples they found in Greece: to which they were likewise induced by a motive of religion, which I have explained before.

† As Aristagoras, the head and manager of this revolt, was Hyftiaüs's lieutenant at Miletos, Darius suspected that the latter might probably be the contriver of the whole conspiracy: for which reason he entered into a free conference with him upon the subject, and acquainted him with his thoughts, and the just grounds he had for his suspicions. Hyftiaüs, who was a crafty courtier, and an expert master in the art of dissembling, appeared extremely surprised and afflicted; and speaking in a tone that at once expressed both sorrow and indignation, thus endeavoured to purge himself to the king: "Is it possible then for your majesty to have entertained so injurious a suspicion of the most faithful and most affectionate of your servants? I concerned in a rebellion against you! Alas! what is there in the world that could tempt me to it? Do I want any thing here? Am I not already raised to one of the highest stations in your court? And besides the honour I have of assisting at your councils, do I not daily receive new proofs of your bounty, by the numberless favours you heap upon me?" After this he insinuated, that the revolt in Ionia proceeded from his absence and distance from the country; that they had waited for that opportunity to rebel; that if he had staid at Miletos, the conspiracy would never have been formed; that the surest way to restore the king's affairs in that province would be to send him thither; that he promised him, on the forfeiture of his head, to deliver Aristagoras

* Herod. l. v. c. 105.

† Ibid. c. 105. 107.

into his hands; and engaged, besides all this, to make the large island of Sardinia* tributary to him. The best princes are often too credulous; and when they have once taken a subject into their confidence, it is with difficulty they withdraw it from him; nor do they easily undeceive themselves. Darius, imposed upon by the air of sincerity with which Hyftizæus spoke on this occasion, believed him on his own word, and gave him leave to return to Ionia, on condition he came back to the Persian court as soon as he had executed what he promised.

† The revolters in the mean time, though deserted by the Athenians, and notwithstanding the considerable check they had received in Ionia, did not lose courage, but still pushed on their point with resolution. Their fleet set sail towards the Hellespont, and the Propontis, and reduced Byzantium, with the major part of the other Grecian cities in that quarter. After which, as they were returning back again, they obliged the Carians to join with them in this war, as also the people of Cyprus. The Persian generals, having divided their forces among themselves, marched three different ways against the rebels, and defeated them in several encounters, in one of which Aristagoras was slain.

‡ When Hyftizæus came to Sardis, his intriguing temper formed a plot against the government, into which he drew a great number of Persians. But, perceiving by some discourse he had with Artaphernes, that the part he had had in the revolt of Ionia was not unknown to that governor, he thought it not safe for him to stay any longer at Sardis, and retired secretly the night following to the isle of Chios; from thence he sent a trusty messenger to Sardis, with letters for such of the Persians as he had gained to his party. This messenger betrayed him, and delivered his letters to Artaphernes, by which means the plot was discovered, all his accomplices put to death, and his project utterly defeated. But still imagining, that he could bring about some enterprize of importance, if he were once at the head of the Ionian league, he made several attempts to get into Miletos, and to be admitted into the confederacy by the citizens: but none of his endeavours succeeded, and he was obliged to return to Chios.

§ There, being asked why he had so strongly urged Aristago-

* This island is very remote from Ionia, and could have no relation to it. I am therefore apt to believe it must be an error that has crept into the text of Herodotus.

† Herod. l. v. c. 103, 104. 108. & 122.

‡ Ibid. l. vi. c. 1—5.

§ Ibid. c. 3.

ras to revolt, and by that means involved Ionia in such calamities, he made answer, that it was because the king had resolved to transport the Ionians into Phœnicia, and to plant the Phœnicians in Ionia. But all this was a mere story and fiction of his own inventing, Darius having never conceived any such design. The artifice however served his purpose extremely well, not only for justifying him to the Ionians, but also for engaging them to prosecute the war with vigour; for being alarmed at the thoughts of this transmigration, they came to a firm resolution to defend themselves against the Persians to the last extremity.

* Artaphernes and Otanes, with the rest of the Persian generals, finding that Miletos was the centre of the Ionian confederacy, they resolved to march thither with all their forces; concluding, that if they could carry that city, all the rest would submit of course. The Ionians, having intelligence of their design, determined in a general assembly to send no army into the field, but to fortify Miletos, and to furnish it as well as possible with provisions and all things necessary for enduring a siege: and to unite all their forces to engage the Persians at sea; their dexterity in maritime affairs inducing them to believe that they should have the advantage in a naval battle. The place of their rendezvous was Lada, a small isle over against Miletos, where they assembled a fleet of 350 vessels. At the sight of this fleet, the Persians, though stronger by one half with respect to the number of their ships, were afraid to hazard a battle, till by their emissaries they had secretly debauched the greatest part of the confederates, and engaged them to desert: so that when the two fleets came to blows, the ships of Samos, of Lesbos, and several other places, sailed off, and returned to their own country, and the remaining fleet of the confederates did not consist of above 100 vessels, which were quickly overpowered by numbers, and almost entirely destroyed. After this, the city of Miletos was besieged, and became a prey to the conquerors, who utterly destroyed it. This happened six years after Aristagoras's revolt. All the other cities, as well on the continent as on the sea-coast and in the isles, returned to their duty soon after, either voluntarily or by force. Those persons that stood out were treated as they had been threatened beforehand. The handsomest of the young men were chosen to serve in the king's palace; and the young women were all sent into Persia; the cities and

* Herod. l. vi. c. 6. 20. 31. & 33.

temples were reduced to ashes. These were the effects of the revolt into which the people were drawn by the ambitious views of Aristagoras and Hystiæus.

* The last of these two had his share in the general calamity: for that same year he was taken by the Persians, and carried to Sardis, where Artaphernes caused him to be immediately hanged, without consulting Darius, lest that prince's affection for Hystiæus should incline him to pardon him, and by that means a dangerous enemy should be left alive, who might create the Persians new troubles. It appeared by the sequel, that Artaphernes's conjecture was well grounded: for when Hystiæus's head was brought to Darius, he expressed great dissatisfaction at the authors of his death, and caused the head to be honourably interred, as being the remains of a person to whom he had infinite obligations, the remembrance whereof was too deeply engraven on his mind, ever to be effaced by the greatness of any crimes he had afterwards committed. Hystiæus was one of those restless, bold, and enterprising spirits, in whom many good qualities are joined with still greater vices; with whom all means are lawful and good, that seem to promote the end they have in view; who look upon justice, probity, and sincerity, as mere empty names; who make no scruple to employ lying or fraud, treachery, or even perjury, when it is to serve their turn; and who reckon it as nothing to ruin nations, or even their own country, if necessary to their own elevation. His end was worthy his sentiments, and what is common enough to those irreligious politicians, who sacrifice every thing to their ambition, and acknowledge no other rule of their actions, and hardly any other god, but their interest and fortune.

SECTION VII.

THE EXPEDITION OF DARIUS'S ARMIES AGAINST GREECE.

DARIUS†, in the 28th year of his reign, having recalled all his other generals, sent Mardonius, the son of Gobryas, a young lord of an illustrious Persian family, who had lately married one of the king's daughters, to command in chief throughout all the maritime parts of Asia, with a particular order to invade Greece, and to revenge the burning of Sardis upon the Athenians and Eretrians. The king did not

* Herod. l. vi. c. 29, 30.

† A. M. 3510. Ant. J. C. 494. Herod. l. vi. c. 43, 45.

show much wisdom in this choice, by which he preferred a young man, because he was a favourite, to all his oldest and most experienced generals; especially as it was in so difficult a war, the success of which he had very much at heart, and wherein the glory of his reign was infinitely concerned. His being son-in-law to the king was a quality indeed that might augment his credit, but added nothing to his real merit, or his capacity as a general.

Upon his arrival in Macedonia, into which he had marched with his land forces, after having passed through Thrace, the whole country, terrified by his power, submitted. But his fleet, attempting to double mount Athos (now called Capo Sento), in order to gain the coasts of Macedonia, was attacked with so violent a storm of wind, that upwards of 300 ships, with above 20,000 men, perished in the sea. His land army met at the same time with no less fatal a blow. For, being encamped in a place of no security, the Thracians attacked the Persian camp by night, made a great slaughter of the men, and wounded Mardonius himself. All this ill success obliged him shortly after to return into Asia, with grief and confusion at his having miscarried both by sea and land in this expedition.

Darius perceiving too late, that Mardonius's youth and inexperience had occasioned the defeat of his troops, recalled him, and put two other generals in his place, Datis, a Mede, and Artaphernes, son of his brother Artaphernes, who had been governor of Sardis. The king's thoughts were earnestly bent upon putting in execution the great design he had long had in his mind; which was to attack Greece with all his forces, and particularly to take a signal vengeance of the people of Athens and Eretria, whose enterprise against Sardis was perpetually in his thoughts.

I. THE STATE OF ATHENS.—THE CHARACTERS OF MILTI- ADES, THEMISTOCLES, AND ARISTIDES.

Before we enter upon this war, it will be proper to refresh our memories with a view of the state of Athens at this time, which alone sustained the first shock of the Persians at Marathon; as also to form some idea beforehand of the great men who shared in that celebrated victory.

Athens, just delivered from that yoke of servitude, which she had been forced to bear for above 30 years, under the tyranny of Pisistratus and his children, now peaceably enjoyed the advantages of liberty, the sweetness and value of which were
only

only heightened and improved by that short privation. Lacedæmon, which was at this time the mistress of Greece, and had contributed at first to this happy change in Athens, seemed afterwards to repent of her good offices: and growing jealous of the tranquillity she herself had procured for her neighbours, she attempted to disturb it, by endeavouring to reinstate Hippias, the son of Pisistratus, in the government of Athens. But all her attempts were fruitless, and served only to manifest her ill-will, and her grief, to see Athens determined to maintain its independence even of Sparta itself. Hippias hereupon had recourse to the Persians. Artaphernes, governor of Sardis, sent the Athenians word, as we have already mentioned, that they must re-establish Hippias in his authority, unless they chose rather to draw the whole power of Darius upon them. This second attempt succeeded no better than the first: Hippias was obliged to wait for a more favourable juncture. We shall see presently, that he served as a conductor or guide to the Persian generals, sent by Darius against Greece.

Athens, from the recovery of her liberty, was quite another city than under her tyrants, and displayed a very different kind of spirit. * Among the citizens, Miltiades distinguished himself most in the war with the Persians, which we are going to relate. He was the son of Cimon, an illustrious Athenian. This Cimon had a half-brother by the mother's side, whose name was likewise Miltiades, of a very ancient and noble family in Egina, who had lately been received into the number of the Athenian citizens. He was a person of great credit even in the time of Pisistratus: but, being unwilling to bear the yoke of a despotic government, he joyfully embraced the offer made him, of going to settle with a colony in the Thracian Chersonesus, whither he was invited by the Dolonci, the inhabitants of that country, to be their king, or, according to the language of those times, their tyrant. He dying without children, left the sovereignty to Stefagoras, who was his nephew, and eldest son of his brother Cimon; and Stefagoras dying also without issue, the sons of Pisistratus, who then ruled the city of Athens, sent his brother Miltiades, the person we are now speaking of, into that country to be his successor. He arrived there, and established himself in the government in the same year Darius undertook his expedition against the Scythians. He attended that prince with some ships as far as the Danube; and was the person who advised the Ionians to destroy the bridge, and

* Herod. l. vi. c. 34. 41. Cor. Nep. in Mil. cap. i—iii.

return home without waiting for Darius. During his residence in the Chersonesus, he married * Hegeſipyla, daughter of Olorus, a Thracian king in the neighbourhood, by whom he had Cimon, the famous Athenian general, of whom a great deal will be ſaid in the ſequel. Miltiades, having for ſeveral reaſons abdicated his government in Thrace, embarked and took all that he had on board five ſhips, and ſet ſail for Athens. There he ſettled a ſecond time, and acquired great reputation.

† At the ſame time two other citizens, younger than Miltiades, began to diſtinguiſh themſelves at Athens, namely, Ariſtides and Themiſtocles. Plutarch obſerves, that the former of theſe two had endeavoured to form himſelf upon the model of Clifthenes, one of the greateſt men of his time, and a zealous defender of liberty, who had very much contributed to the reſtoring it at Athens, by expelling the Piſiſtratides out of that city. It was an excellent cuſtom among the ancients, and which it were to be wiſhed might prevail amongſt us, that the young men, ambitious of public employments, particularly ‡ attached themſelves to ſuch aged and experienced perſons as had diſtinguiſhed themſelves moſt eminently therein; and who, both by their converſation and example, could teach them the art of acting themſelves, and governing others with wiſdom and diſcretion. Thus, ſays Plutarch did Ariſtides attach himſelf to Clifthenes, and Cimon to Ariſtides; and he mentions ſeveral others, among the reſt Polybius, whom we have mentioned ſo often, and who in his youth was the conſtant diſciple and faithful imitator of the celebrated Philopœmen.

Themiſtocles and Ariſtides were of very different diſpoſitions; but they both rendered great ſervices to the commonwealth. Themſtocles, who naturally inclined to popular government, omitted nothing that could contribute to render him agreeable to the people, and to gain him friends; behaving himſelf with great affability and complaiſance to every body, always ready to do ſervice to the citizens, every one of whom he knew by name; nor was he very nice about the means he uſed to oblige them. § Somebody talking with him once on this ſubject, told him, he would make an excellent

* After the death of Miltiades, this princeſs had by a ſecond husband a ſon, who was called Olorus, after the name of his grandfather, and who was the father of Thucydides, the hiſtorian. Herod.

† Plut. in Ariſt. p. 319, 320. et in Them. p. 112, 113. An ſeni ſit ger. Reſp. p. 790, 791.

‡ Diſcere a peritis, ſequi optimos. Tacit. in Agric.

§ Cic. de Senect. Plut. An ſit ger. Reſp. p. 806, 807.

magistrate, if his behaviour towards the citizens was more equal, and if he was not biassed in the favour of one more than another: "God forbid," replied Themistocles, "I should ever sit upon a tribunal where my friends should find no more credit or favour than strangers." Cleon, who appeared some time after at Athens, observed a quite different conduct, but yet such as was not wholly exempted from blame. When he came into the administration of public affairs, he assembled all his friends, and declared to them, that from that moment he renounced their friendship, lest it should prove an obstacle to him in the discharge of his duty, and cause him to act with partiality and injustice. This was doing them very little honour, and judging hardly of their integrity. But, as Plutarch says, it was not his friends, but his passions, that he ought to have renounced.

Aristides had the discretion to observe a just medium between these two vicious extremes. Being a favourer of aristocracy, in imitation of Lycurgus, whose great admirer he was, he in a manner struck out a new path of his own; not endeavouring to oblige his friends at the expence of justice, and yet always ready to do them service when consistent with it. He carefully avoided making use of his friends' recommendations for obtaining employments, lest it should prove a dangerous obligation upon him, as well as a plausible pretext for them to require the same favour from him on the like occasion. He used to say, that the true citizen, or the honest man, ought to make no other use of his credit and power, than upon all occasions to practise what was honest and just, and engage others to do the same.

Considering this contrariety of principles and humours among these great men, we are not to wonder, if, during their administration, there was a continual opposition between them. Themistocles, who was bold and enterprising in almost all his attempts, was still sure almost always to find Aristides against him, who thought himself obliged to thwart the other's designs, even sometimes when they were just and beneficial to the public, lest he should get too great an ascendant and authority, which might become pernicious to the commonwealth. One day, having got the better of Themistocles, who had made some proposal really advantageous to the state, he could not contain himself, but cried out aloud as he went out of the assembly, "That the Athenians would never prosper, till they threw them both into the Barathrum:" the Barathrum was a pit, into which malefactors condemned to die were thrown.

thrown. * But notwithstanding this mutual opposition, when the common interest was at stake, they were no longer enemies: and whenever they were to take the field, or engage in any expedition, they agreed together to lay aside all differences on leaving the city, and to be at liberty to resume them on their return, if they thought fit.

The predominant passion of Themistocles was ambition and the love of glory, which discovered itself from his childhood. After the battle of Marathon, which we shall speak of presently, when the people were every-where extolling the valour and conduct of Miltiades, who had won it, Themistocles never appeared but in a very thoughtful and melancholy humour: he spent whole nights without sleep, and was never seen at public feasts and entertainments as usual. When his friends, astonished at this change, asked him the reason of it, he made answer, "That Miltiades's trophies would not let him sleep." These were a kind of incentive, which never ceased to prompt and animate his ambition. From this time Themistocles addicted himself wholly to arms; and the love of martial glory wholly engrossed him.

As for Aristides, the love of the public good was the great spring of all his actions. What he was most particularly admired for, was his constancy and steadiness under the unforeseen changes to which those who have the administration of affairs are exposed; for he was neither elevated with the honour conferred upon him, nor cast down at the contempt and disappointments he sometimes experienced. On all occasions, he preserved his usual calmness and temper, being persuaded, that a man ought to give himself up entirely to his country, and to serve it with a perfect disinterestedness, as well with regard to glory as to riches. The general esteem for the uprightness of his intentions, the purity of his zeal for the interests of the state, and the sincerity of his virtue, appeared one day in the theatre, when one of *Æschylus's* plays was acting. For when the actor had repeated that verse which describes the character of *Amphiarus*, "He does not desire to seem an honest and virtuous man, but really to be so," the whole audience cast their eyes upon Aristides, and applied the sense to him.

Another thing related of him, with relation to a public employment, is very remarkable. He was no sooner made treasurer-general of the republic, but he made it appear, that his predecessors in that office had cheated the state of vast sums of money; and, amongst the rest, Themistocles in particular:

* Plut. *Apophthegm.* p. 186.

(for this great man, with all his merit, was not irreproachable on that head). For which reason, when Aristides came to pass his accounts, Themistocles raised a mighty faction against him, accused him of having embezzled the public treasure, and prevailed so far as to have him condemned and fined. But the principal inhabitants, and the most virtuous part of the citizens, rising up against so unjust a sentence, not only the judgment was reversed and the fine remitted, but he was elected treasurer again for the year ensuing. He then seemed to repent of his former administration; and by showing himself more tractable and indulgent towards others, he found out the secret of pleasing all that plundered the commonwealth: for, as he neither reprov'd them, nor narrowly inspected their accounts, all those plunderers, grown fat with spoil and rapine, now extolled Aristides to the skies. It would have been easy for him, as we perceive, to have enriched himself in a post of that nature, which seems, as it were, to invite a man to it by the many favourable opportunities it lays in his way; especially as he had to do with officers who for their part were intent upon nothing but robbing the public, and would have been ready to conceal the frauds of the treasurer, their master, upon condition he did them the same favour.

These very officers now made interest with the people to have him continued a third year in the same employment. But when the time of election was come, just as they were upon the point of electing Aristides unanimously, he rose up and warmly reprov'd the Athenian people: "What," says he, "when I managed your treasure with all the fidelity and diligence an honest man is capable of, I met with the most cruel treatment, and the most mortifying returns; and now that I have abandoned it to the mercy of all these robbers of the public, I am an admirable man, and the best of citizens! I cannot help declaring to you, that I am more ashamed of the honour you do me this day, than I was of the condemnation you pass'd against me this time twelvemonth: and with grief I find, that it is more glorious with us to be complaisant to knaves, than to save the treasures of the republic." By this declaration he silenced the public plunderers, and gained the esteem of all good men.

Such were the characters of these two illustrious Athenians, who began to distinguish their extensive merit when Darius turned his arms against Greece.

11. DARIUS SENDS HERALDS INTO GREECE, IN ORDER TO
SOUND THE PEOPLE, AND TO REQUIRE
THEM TO SUBMIT.

* Before this prince would directly engage in this enterprize, he judged it expedient, first of all, to sound the Grecians, and to know in what manner the different states stood affected towards him. With this view he sent heralds into all parts of Greece, to require earth and water in his name: this was the form used by the Persians when they exacted submission from those they were for subjecting to them. On the arrival of these heralds, many of the Grecian cities, dreading the power of the Persians, complied with their demands; as did also the inhabitants of Ægina, a little isle over-against and not far from Athens. This proceeding of the people of Ægina was looked upon as a public treason. The Athenians represented the matter to the Spartans, who immediately sent Cleomenes, one of their kings, to apprehend the authors of it. The people of Ægina refused to deliver them, under pretence that he came without his colleague. This colleague was Demaratus, who had himself suggested that excuse. As soon as Cleomenes was returned to Sparta, in order to be revenged on Demaratus for that affront, he endeavoured to get him deposed, as not being of the royal family; and succeeded in his attempt by the assistance of the priestess of Delphos, whom he had suborned to give an answer favourable to his designs. Demaratus, not being able to endure so gross an injury, banished himself from his country, and retired to Darius, who received him with open arms, and gave him a considerable settlement in Persia. He was succeeded in the throne by Leucyrtides, who joined his colleague, and went with him to Ægina, from whence they brought away ten of the principal inhabitants, and committed them to the custody of the Athenians, their declared enemies. Cleomenes dying not long after, and the fraud he had committed at Delphos being discovered, the Lacedæmonians endeavoured to oblige the people of Athens to set those prisoners at liberty, but they refused.

† The Persian heralds who went to Sparta and Athens, were not so favourably received as those that had been sent to the other cities. One of them was thrown into a well, and the other into a deep ditch, and were bid to take their earth and water. I should be less surpris'd at this unworthy treat-

* Her. l. vi. c. 49. et 86.

† Ibid. l. vii. c. 133. 136.

ment, if Athens alone had been concerned in it. It was a proceeding suitable enough to a popular government, rash, impetuous, and violent; where reason is seldom heard, and every thing determined by passion. But I do not find any thing in this agreeable to the Spartan equity and gravity. They were at liberty to refuse what was demanded: but to treat public officers in such a manner was an open violation of the law of nations. * If what the historians say on this head be true, the crime did not remain unpunished. Talthybius, one of Agamemnon's heralds, was honoured at Sparta as a god, and had a temple there. He revenged the indignities done to the heralds of the king of Persia, and made the Spartans feel the effects of his wrath, by bringing many terrible accidents upon them. In order to appease him, and to expiate their offence, they sent afterwards several of their chief citizens into Persia, who voluntarily offered themselves as victims for their country. They were delivered into the hands of Xerxes, who would not let them suffer, but sent them back to their own country. As for the Athenians, Talthybius executed his vengeance on the family of Miltiades, who was principally concerned in the outrage committed upon Darius's heralds.

III. THE PERSIANS DEFEATED AT MARATHON BY MILTIADES.

† Darius immediately sent away Datis and Artaphernes, whom he had appointed generals in the room of Mardonius. Their instructions were, to give up Eretria and Athens to be plundered, to burn all the houses and temples therein, to make all the inhabitants of both places prisoners, and to send them to Darius; for which purpose they went provided with a great number of chains and fetters. ‡ They set sail with a fleet of 5 or 600 ships, and an army of 500,000 men. After having made themselves masters of the isles in the *Ægean* sea, which they did without difficulty, they turned their course towards Eretria, a city of Eubœa, which they took after a siege of seven days by the treachery of some of the principal inhabitants: they reduced it to ashes, put all the inhabitants in chains, and sent them to Persia§. Darius, contrary to their expectation, treated them kindly, and gave them a village in the country of Cissia for their habitation, which was but a day's journey

* Herod. l. vii. c. 135, 136. Paus. in Lacon. p. 182, 183.

† A. M. 3514. Ant. J. C. 490.

‡ Plut. in Moral. p. 829.

§ Herod. l. vi. c. 119.

from Susa, where * Apollonius Tyanæus found some of their descendants 600 years afterwards.

† After this success at Eretria, the Persians advanced towards Attica. Hippias conducted them to Marathon, a little town by the sea-side. They took care to acquaint the Athenians with the fate of Eretria; and to let them know, that not an inhabitant of that place had escaped their vengeance, in hopes that this news would induce them to surrender immediately. The Athenians had sent to Lacedæmon, to desire succours against the common enemy, which the Spartans granted them instantly and without deliberation; but which could not set out till some days after, on account of an ancient custom and a superstitious maxim among them, that did not admit them to begin a march before the full of the moon. Not one of their other allies prepared to succour them, so great terror had the formidable army of the Persians spread on every side. The inhabitants of Platæa alone furnished them with 1000 soldiers. In this extremity the Athenians were obliged to arm their slaves, which had never been done there before this occasion.

The Persian army, commanded by Datis, consisted of 100,000 foot, and 10,000 horse. That of the Athenians amounted in all but to 10,000 men. This had ten generals, of whom Miltiades was the chief; and these ten were to have the command of the whole army, each for a day, one after another. There was a great dispute among these officers, whether they should hazard a battle, or expect the enemy within their walls. The latter opinion had a great majority, and appeared very reasonable; for what appearance of success could there be in facing with a handful of soldiers so numerous and formidable an army as that of the Persians? Miltiades however declared for the contrary opinion; and showed, that the only means to exalt the courage of their own troops, and to strike a terror into those of the enemy, was to advance boldly towards them with an air of confidence and intrepidity. Aristides strenuously defended this opinion, and brought some of the other commanders into it; so that when the suffrages came to be taken, they were equal on both sides of the question. Hereupon Miltiades addressed himself to Callimachus, who was then ‡ Polemarch, and had a right of voting as well as the ten commanders. He very warm-

* Philostr. l. i. c. 17. † Herod. l. vi. c. 102. 120. Cor. Nep. in Milt. c. iv.—vi. Justin. l. ii. c. 3. Plut. in Aristid. p. 321.

‡ The Polemarch at Athens was both an officer and a considerable magistrate, equally employed to command in the army, and to administer justice. I shall give a larger account of this office in another place.

ly represented to him, that the fate of their country was then in his hands; and that his single vote was to determine whether Athens should preserve her liberty, or be enslaved; and that he had it in his power by one word, to become as famous as Harmodius and Aristogiton, the authors of that liberty which the Athenians enjoyed. Callimachus pronounced that word in favour of Miltiades's opinion; and accordingly a battle was resolved upon.

Aristides reflecting, that a command which changes every day, must necessarily be feeble, unequal, not of a piece, often contrary to itself, and incapable either of projecting or executing any uniform design, was of opinion, that their danger was both too great and too pressing for them to expose their affairs to such inconveniencies. In order to prevent them, he judged it necessary to vest the whole power in one single person: and, to induce his colleagues to act conformably, he himself set the first example of resignation. When the day came on which it was his turn to take upon him the command, he resigned it to Miltiades, as the more able and experienced general. The other commanders did the same, all sentiments of jealousy giving way to the love of the public good: and, by this day's behaviour we may learn, that it is almost as glorious to acknowledge merit in other persons, as to have it in one's self. Miltiades however thought fit to wait till his own day came. Then, like an able captain, he endeavoured by the advantage of the ground to gain what he wanted in strength and number. He drew up his army at the foot of a mountain, that the enemy should not be able either to surround him, or charge him in the rear. On the two sides of his army he caused large trees to be thrown, which were cut down on purpose, in order to cover his flanks, and render the Persian cavalry useless. Datis, their commander, was very sensible that the place was not advantageous for him: but, relying upon the number of his troops, which was infinitely superior to that of the Athenians; and, on the other hand, not being willing to stay till the reinforcement of the Spartans arrived, he determined to engage. The Athenians did not wait for the enemy's charging them. As soon as the signal for battle was given, they ran against the enemy with all the fury imaginable. The Persians looked upon this first step of the Athenians as a piece of madness, considering their army was so small, and utterly destitute both of cavalry and archers: but they were quickly undeceived. Herodotus observes, that this was the first time the Grecians began an engagement by running in this manner; which

may seem somewhat astonishing. And, indeed, was there not reason to apprehend that their running would in some measure weaken the troops, and blunt the edge of their first impetuosity; and that the soldiers, having quitted their ranks, might be out of breath, spent, and in disorder, when they came to the enemy; who, waiting to receive them in good order, and without stirring, ought, one would think, to be in a condition to sustain their charge advantageously? * This consideration engaged Pompey, at the battle of Pharsalia, to keep his troops in a steady posture, and to forbid them making any motion, till the enemy made the first attack: † but Cæsar blames Pompey's conduct in this respect, and gives this reason for it: that the impetuosity of an army's motion in running to engage, inspires the soldiers with a certain enthusiasm and martial fury, and gives an additional force to their blows, and that it increases and inflames their courage, which by the rapid movement of so many thousand men together is blown up and animated, to use the expression, like flames by the wind. I leave it to the gentlemen who profess arms, to decide the point between those two great captains, and return to my subject.

The battle was very fierce and obstinate. Miltiades had made the wings of his army exceeding strong, but had left the main body more weak, and not so deep; the reason of which seems manifest enough. Having but 10,000 men to oppose to such a numerous and vast army, it was impossible for him either to make a large front, or to give an equal depth to his battalions. He was obliged therefore to take his choice; and he imagined, that he could gain the victory no otherwise than by the efforts he should make with his two wings, in order to break and disperse those of the Persians; not doubting, but, when his wings were once victorious, they would be able to attack the enemy's main body in flank, and complete the victory without much difficulty. This was the same plan as Hannibal followed afterwards at the battle of Cannæ, which succeeded so well with him, and which indeed can scarce ever fail of succeeding. The Persians then attacked the main body of the Grecian army, and made their greatest effort particularly upon their front. This was led by Aristides and Themistocles, who supported it a long time with an intrepid courage and bravery, but were at length obliged to give ground. At that very instant came up their two victorious wings, which had defeated

* Cæs. in Bell. Civil. l. iii.

† I lut. in Pom. p. 656. et in Cæs. p. 719.

those of the enemy, and put them to flight. Nothing could be more seasonable for the main body of the Grecian army, which began to be broken, being quite borne down by the number of the Persians. The scale was quickly turned, and the barbarians were entirely routed. They all betook themselves to their heels, and fled, not towards their camp, butto their ships, that they might make their escape. The Athenians pursued them thither, and set many of their vessels on fire. On this occasion it was that Cynægirus, the brother of the poet Æschylus, who laid hold of one of the ships, in order get into it with those that fled, * had his right hand cut off, and fell into the sea, and was drowned. The Athenians took seven of their ships. They had not above 200 men killed on their side in this engagement; whereas on the side of the Persians above 6000 were slain, without reckoning those who fell into the sea as they endeavoured to escape, or those that were consumed with the ships set on fire.

Hippias was killed in the battle. That ungrateful and perfidious citizen, in order to recover the unjust dominion usurped by his father Pisistratus over the Athenians, had the baseness to become a servile courtier to a barbarian prince, and to implore his aid against his native country. Urged on by hatred and revenge, he suggested all the means he could invent to load his country with chains; and even put himself at the head of its enemies, with design to reduce that city to ashes, to which he owed his birth, and against which he had no other ground of complaint, than that she would not acknowledge him for her tyrant. An ignominious death, together with everlasting infamy entailed upon his name, was the just reward of so black a treachery.

† Immediately after the battle, an Athenian soldier, still reeking with the blood of the enemy, quitted the army, and ran to Athens to carry his fellow-citizens the happy news of the victory. When he arrived at the magistrate's house, he only uttered two or three words, ‡ “ Rejoice, rejoice, the victory is ours:” and fell down dead at their feet.

* Justin adds, that Cynægirus having first had his right and then his left hand cut off with an ax, laid hold of the vessel with his teeth, and would not let go, so violent was his rage against the enemy. This account is utterly fabulous, and has not the least appearance of truth in it.

† Plut. de glor. Athen. p. 347.

‡ Χαίρετε, Χαίρομεν. I could not render the liveliness of the Greek expression in our language.

* The Persians had thought themselves so sure of victory, that they had brought marble to Marathon, in order to erect a trophy there. The Grecians took this marble, and caused a statue to be made of it by Phidias, in honour of the goddess † Nemesis, who had a temple near the place where the battle was fought.

The Persian fleet, instead of sailing by the islands, in order to re-enter Asia, doubled the cape of Sunium, with the design of surprising Athens, before the Athenians forces should arrive there to defend the city. But the latter had the precaution to march thither with nine tribes to secure their country; and performed their march with so much expedition; that they arrived there the same day. The distance from Marathon to Athens is about 40 miles, or 15 French leagues. This was a great deal for an army that had just undergone a long and rude battle. By this means the design of their enemies miscarried.

Aristides, the only general that staid at Marathon with his tribe, to take care of the spoil and prisoners, acted suitably to the good opinion that was entertained of him: for, though gold and silver were scattered about in abundance in the enemy's camp, and though all the tents as well as galleys that were taken, were full of rich clothes and costly furniture, and treasure of all kinds to an immense value, he not only was not tempted to touch any of it himself, but hindered every body else from touching it.

As soon as the day of the full moon was over, the Lacedæmonians began their march with 2000 men; and, having travelled with all imaginable expedition, arrived in Attica after three days hard marching; the length of the way from Sparta to Attica was no less than 1200 stadia, or 150 English miles. ‡ The battle was fought the day before they arrived: however, they proceeded to Marathon, where they found the fields covered with dead bodies and riches. After having congratulated the Athenians on the happy success of the battle, they returned to their own country.

They were hindered by a foolish and ridiculous superstition from having a share in the most glorious action recorded in history: for it is almost without example, that such an handful of men, as the Athenians were, should not only make head against so numerous an army as that of the Persians, but should

* Paus. l. i. p. 62.

† This was the goddess, whose business it was to punish injustice and oppression.

‡ Ifor. in Paneg. p. 113.

entirely rout and defeat them. One is astonished to see so formidable a power attack so small a city and miscarry; and we are almost tempted to disbelieve the truth of an event that appears so improbable, and which nevertheless is very certain and unquestionable. This battle alone shows what wonderful things may be performed by an able general, who knows how to take his advantages; by the intrepidity of soldiers, who are not afraid of death; by a zeal for one's country; the love of liberty; an hatred and detestation of slavery and tyranny; which were sentiments natural to the Athenians; but undoubtedly very much augmented and inflamed in them by the very presence of Hippias, whom they dreaded to have again for their master, after all that had passed between them.

* Plato, in more places than one, makes it his business to extol the battle of Marathon, and is for having that action considered as the source and original cause of all the victories that were gained afterwards. It was undoubtedly this victory that deprived the Persian power of that terror which had rendered them so formidable, and made every thing stoop before them: it was this victory that taught the Grecians to know their own strength, and not to tremble before an enemy, terrible only in name; that made them find, by experience, that victory does not depend so much upon the number, as the courage of troops; that set before their eyes, in a most conspicuous light, the glory there is in sacrificing one's life in the defence of our country, and for the preservation of liberty; and lastly, that inspired them, through the whole course of succeeding ages, with a noble emulation and warm desire to imitate their ancestors, and not to degenerate from their virtue: for, on all important occasions, it was customary among them to put the people in mind of Miltiades and his invincible troop; that is, of a little army of heroes, whose intrepidity and bravery had done so much honour to Athens.

† Those that were slain in the battle had all the honour immediately paid to them that was due to their merit. Illustrious monuments were erected to them all in the very place where the battle was fought; upon which their own names and that of their tribes were recorded. There were three distinct sets of monuments separately set up; one for the Athenians, another for the Platæans, and a third for the slaves, whom they had admitted among the soldiers on that occasion. Miltiades's tomb was erected afterwards in the same place.

* In Menex. p. 239, 240. Et lib. iii. de leg. p. 698, 699.

† Paus. in Attic. p. 60, 61.

*The reflection Cornelius Nepos makes upon what the Athenians did to honour the memory of their general, deserves to be taken notice of. Formerly, says he, speaking of the Romans, our ancestors rewarded virtue by marks of distinction, that were not stately or magnificent, but such as were rarely granted, and for that very reason were highly esteemed; whereas now they are so profusely bestowed, that little or no value is set upon them. The same thing happened, adds he, among the Athenians. All the honour that was paid to Miltiades, the great deliverer of Athens, and of all Greece, was, that in a picture of the battle of Marathon, drawn by order of the Athenians, he was represented at the head of the ten commanders, exhorting the soldiers, and setting them an example of their duty. But this same people in latter ages, being grown more powerful, and corrupted by the flatteries of their orators, decreed 300 statues to Demetrius Phalereus.

†Plutarch makes the same reflection, and wisely observes, that the honour which is paid to great men ought not to be looked upon as the reward of their illustrious actions, but only as a mark of the esteem of them, whereof such monuments are intended to perpetuate the remembrance. It is not then the stateliness or magnificence of public monuments which gives them their value, or makes them durable, but the sincere gratitude of those that erect them. The 300 statues of Demetrius Phalereus were all thrown down even in his own lifetime; but the picture in which Miltiades's courage was represented, was preserved many ages after him.

‡This picture was kept at Athens in a gallery, adorned and enriched with different paintings, all excellent in their kind, and done by the greatest masters; which for that reason was called *ποικίλη*, signifying varied and diversified. The celebrated Polygnotus, a native of the isle of Thasos, and one of the finest painters of his time, painted this picture, or at least the greatest part of it; and, as he valued himself upon his honour, and was more attached to glory than interest, he did it gratis, and would not receive any recompence for it. The city of Athens therefore rewarded him with a sort of coin, that was more acceptable to his taste, by procuring an order from the Amphictyons to appoint him a public lodging in the city, where he might live during his own pleasure.

§The gratitude of the Athenians towards Miltiades was of

* Cor. Nep. in Milt. c. vi.

† In præc. de rep. ger. p. 820.

‡ Plin. l. xxxv. c. 9.

§ Herod. l. v. c. 132. 136. Cor. Nep. in Milt. c. vii. viii.

no very long duration. After the battle of Marathon, he desired and obtained the command of a fleet of 70 ships, in order to punish and subdue the islands that had favoured the barbarians. Accordingly he reduced several of them: but having had ill success in the isle of Paros, and, upon a false report of the arrival of the enemy's fleet, having raised the siege which he had laid to the capital city, wherein he had received a very dangerous wound, he returned to Athens with his fleet; and was there impeached by a citizen, called Xanthippus, who accused him of having raised the siege through treachery, and in consideration of a great sum of money given him by the king of Persia. As little probability as there was in this accusation, it nevertheless took place against the merit and innocence of Miltiades. * He was condemned to lose his life, and to be thrown into the Barathrum; a sentence passed only upon the greatest criminals and malefactors. The magistrate opposed the execution of so unjust a condemnation. All the favour shown to this preserver of his country, was to have the sentence of death commuted into a penalty of 50 talents, or 50,000 crowns French money, being the sum to which the expences of the fleet, that had been equipped upon his solicitation and advice, amounted. Not being rich enough to pay this sum, he was put into prison, where he died of the wound he had received at Paros. Cimon, his son, who was at this time very young, signalized his piety on this occasion; as we shall find in the sequel he did his courage afterwards. He purchased the permission of burying his father's body, by paying the fine of 50,000 crowns, in which he had been condemned; which sum the young man raised, as well as he could, by the assistance of his friends and relations.

Cornelius Nepos observes, that what chiefly induced the Athenians to act in this manner, with regard to Miltiades, was only his merit and great reputation, which made the people, who were but lately delivered from the yoke of slavery under Pisistratus, apprehend, that Miltiades, who had been tyrant before in the Chersonesus, might effect the same at Athens†. They therefore chose rather to punish an innocent person, than to be under perpetual apprehensions of him. To this same principle was the institution of the ostracism at Athens owing. ‡ I have elsewhere given an account of the most plausible reasons, upon which the ostracism could be founded:

* Plut. in Georg. p. 519.

† Hæc populus respiciens, maluit eum innocentem plecti, quam se diutius esse in timore.

‡ Man. d'Etud. tom. iii. p. 407.

but I do not see how we can fully justify so strange a policy, to which all merit becomes suspected, and virtue itself appears criminal.

* This appears plainly in the banishment of Aristides. His inviolable attachment to justice obliged him on many occasions to oppose Themistocles; who did not pique himself upon his delicacy in that respect, and who spared no intrigues and cabals to engage the suffrages of the people, for removing a rival who always opposed his ambitious designs. † This is a strange instance; that a person may be superior in merit and virtue, without being so in credit. The impetuous eloquence of Themistocles bore down the justice of Aristides, and occasioned his banishment. In this kind of trial the citizens gave their suffrages by writing the name of the accused person upon a shell, called in Greek *ὄστρακον*, from whence came the term Ostracism. On this occasion, a peasant, who could not write, and did not know Aristides, applied to him, and desired him to put the name of Aristides upon his shell. “Has he done you any wrong,” said Aristides, “that you are for condemning him in this manner?” “No,” replied the other, “I do not so much as know him; but I am quite tired and angry with hearing every body call him the Just.” Aristides, without saying a word more, calmly took the shell, wrote his own name on it, and returned it. He set out for his banishment, imploring the gods that no accident might befall his country to make it regret him. The great Camillus‡, in a like case, did not imitate his generosity, and prayed to a quite different effect, desiring the gods to force his ungrateful country, by some misfortune, to have occasion for his aid, and recall him as soon as possible.

§ O happy republic, cries out Valerius Maximus, speaking of Aristides’s banishment, which, after having so basely treated the most virtuous man it ever produced, has still been able to find citizens zealously and faithfully attached to her service! *Felices Athenas, quæ post illius exilium invenire aliquem aut virum bonum, aut amantem sui civem potuerunt; cum quo tunc ipsa sanctitas migravit!*

* Plut. in Arist, p. 322, 323.

† In his cognitum est, quanto antistaret eloquentia innocentia. Quamquam enim adeo excellebat Aristides abstinencia, ut unus post hominum memoriam, quod quidem nos audierimus, cognomine Justus sit appellatus; tamen a Themistocle collabefactus testula illa exilio decem annorum multatus est. Cor. Nep. in Arist.

‡ In exilium abiit, precatus ab diis immortalibus, si exilio sibi ea injuria fieret, primo quoque tempore desiderium sui civitati ingrata facerent. Liv. l. v. n. 32.

§ Val. Max. l. v. c. 3.

SECT.

SECTION VIII.

DARIUS RESOLVES TO MAKE WAR IN PERSON AGAINST
EGYPT AND AGAINST GREECE, &c.

WHEN Darius * received the news of the defeat of his army at Marathon, he was violently enraged; and that bad success was so far from discouraging or diverting him from carrying on the war against Greece, that it only served to animate him to pursue it with the greater vigour, in order to be revenged at the same time for the burning of Sardis, and for the dishonour incurred at Marathon. Being thus determined to march in person with all his forces, he dispatched orders to all his subjects in the several provinces of his empire to arm themselves for this expedition.

After having spent three years in making the necessary preparations, he had another war to carry on, occasioned by the revolt of Egypt. It seems, from what we read in † Diodorus Siculus, that Darius went thither himself to quell it, and that he succeeded. The historian relates, that upon this prince's desiring to have his statue placed before that of Sesostris, the chief priest of the Egyptians told him, "he had not yet equalled the glory of that conqueror:" and that the king, without being offended at the Egyptian priest's freedom, made answer, that he would endeavour to surpass it. Diodorus adds farther, that Darius, detesting the impious cruelty which his predecessor Cambyfes had exercised in that country, expressed great reverence for their gods and temples; that he had several conversations with the Egyptian priests upon matters of religion and government; and that having learned of them, with what gentleness their ancient kings used to treat their subjects, he endeavoured, after his return into Persia, to form himself upon their model. But ‡ Herodotus, more worthy of belief in this particular than Diodorus, only observes, that this prince resolving at once to chastise his revolted subjects, and to be avenged of his ancient enemies, determined to make war against both at the same time, and to attack Greece in person with the gross of his army, whilst the rest of it was employed in the reduction of Egypt.

§ According to an ancient custom among the Persians, their king was not allowed to go to war, without having first named the person that should succeed him in the throne; a custom

* Herod. l. vii. c. 1.

† Herod. vi. c. 2.

‡ Lib. i. p. 54. 85.

§ Lib. i. vii. c. 2, 3.

wisely established to prevent the state's being exposed to the troubles which generally attend the uncertainty of a successor; to the inconveniencies of anarchy, and to the cabals of various pretenders. Darius, before he undertook his expedition against Greece, thought himself the more obliged to observe this rule, as he was already advanced in years, and as there was a difference between two of his sons, upon the point of succeeding to the empire; which difference might occasion a civil war after his death, if he left it undetermined. Darius had three sons by his first wife, the daughter of Gobryas, all three born before their father came to the crown; and four more by Atossa, the daughter of Cyrus, who were all born after their father's accession to the throne; Artabazanes, called by Justin Artemenes, was the eldest of the former, and Xerxes of the latter. Artabazanes alleged in his own behalf, that, as he was the eldest of all the brothers, the right of succession, according to the custom and practice of all nations, belonged to him preferably to all the rest. Xerxes's argument was, that as he was the son of Darius by Atossa, the daughter of Cyrus, who founded the Persian empire, it was more just that the crown of Cyrus should devolve upon one of his descendants, than upon one that was not. Demaratus, a Spartan king, unjustly deposed by his subjects, and at that time in exile at the court of Persia, secretly suggested to Xerxes another argument to support his pretensions: that Artabazanes was indeed the eldest son of Darius, but he, Xerxes, was the eldest son of the king; and therefore, Artabazanes being born when his father was but a private person, all he could pretend to, on account of his seniority, was only to inherit his private estate; but that he, Xerxes, being the first-born son of the king, had the best right to succeed to the crown. He further supported this argument by the example of the Lacedæmonians, who admitted none to inherit the kingdom but those children that were born after their father's accession. The right of succeeding was accordingly determined in favour of Xerxes.

* Justin † and Plutarch place this dispute after Darius's decease. They both take notice of the prudent conduct of these

* Justin. l. ii. c. 10. Plut. de frat. amore, p. 448.

† Adeo fraterna contentio fuit, ut nec victor insultaverit, nec victus doluerit; ipsoque litis tempore invicem munera miserint; jucunda quoque inter se non solum, sed credula convivia habuerint: judicium quoque ipsum sine arbitris, sine convitio fuerit. Tanto moderatius tum fratres inter se regna maxima dividebant, quam nunc exigua patrimonialia participantur. Justin.

two brothers on so nice an occasion. According to their manner of relating this fact, Artabazanes was absent when the king died; and Xerxes immediately assumed all the marks, and exercised all the functions of the sovereignty. But, upon his brother's returning home, he quitted the diadem and the tiara, which he wore in such a manner as only suited the king, went out to meet him, and showed him all imaginable respect. They agreed to make their uncle Artabanes the arbitrator of their difference, and without any further appeal, to acquiesce in his decision. All the while this dispute lasted, the two brothers showed one another all the demonstrations of a truly fraternal friendship, by keeping up a continual intercourse of presents and entertainments, from whence their mutual esteem and confidence for each other banished all fears and suspicions on both sides, and introduced an unconstrained cheerfulness, and a perfect security. This is a spectacle, says Justin, highly worthy of our admiration:—to see, whilst most brothers are at daggers-drawing with one another about a small patrimony, with what moderation and temper both waited for a decision, which was to dispose of the greatest empire then in the universe. When Artabanes gave judgment in favour of Xerxes, Artabazanes the same instant prostrated himself before him, acknowledging him for his master, and placed him upon the throne with his own hand; by which proceeding he showed a greatness of soul truly royal, and infinitely superior to all human dignities. This ready acquiescence in a sentence so contrary to his interests, was not the effect of an artful policy, that knows how to dissemble upon occasion, and to derive honour to itself from what it could not prevent. No; it proceeded from a real respect for the laws, a sincere affection for his brother, and an indifference for that which so warmly inflames the ambition of mankind, and so frequently arms the nearest relations against each other. For his part, during his whole life, he continued firmly attached to the interests of Xerxes, and prosecuted them with so much ardour and zeal, that he lost his life in his service at the battle of Salamin.

* At whatever time this dispute is to be placed, it is evident Darius could not execute the double expedition he was meditating against Egypt and Greece; and that he was prevented by death from pursuing that project. He had reigned 36 years. The epitaph † of this prince, which contains a boast,

* Herod. l. vi. c. 4.

† Ἡδυναμην καὶ εἶνον πίνειν πολλόν, καὶ τεττον φέρειν καλῶς. Athen. l. x. p. 434.

that he could drink much without disordering his reason, proves that the Persians actually thought that circumstance for their glory. We shall see in the sequel, that Cyrus the younger ascribes this quality to himself, as a perfection that rendered him more worthy of the throne than his elder brother. Who in these times would think of annexing this merit to the qualifications of an excellent prince?

This prince had many excellent qualities, but they were attended with great failings; and the kingdom felt the effects both of the one and the other. * For such is the condition of princes, they never act nor live for themselves alone. Whatever they are, either as to good or evil, they are for their people; and the interests of the one and the other are inseparable. Darius had a great fund of gentleness, equity, clemency, and kindness for his people: he loved justice, and respected the laws: he esteemed merit, and was careful to reward it: he was not jealous of his rank or authority, so as to exact a forced homage, or to render himself inaccessible; and notwithstanding his own great experience and abilities in public affairs, he would hearken to the advice of others, and reap the benefit of their counsels. It is of him the holy † scripture speaks, where it says, that he did nothing without consulting the wise men of his court. He was not afraid of exposing his person in battle, and was always cool even in the heat of action: ‡ he said of himself, that the most imminent and pressing danger served only to increase his courage and his prudence: in a word, there have been few princes more expert than he in the art of governing, or more experienced in the business of war. Nor was the glory of being a conqueror, if that may be called a glory, wanting to his character. For he not only restored and entirely confirmed the empire of Cyrus, which had been very much shaken by the ill conduct of Cambyfes and the Magian impostor, but he likewise added many great and rich provinces to it, and particularly India, Thrace, Macedonia, and the isles contiguous to the coasts of Ionia.

But sometimes these good qualities of his gave way to failings of a quite opposite nature. Do we see any thing like Darius's usual gentleness and good nature in his treatment of that unfortunate father, who desired the favour of him to leave him one of his three sons at home, while the other two followed

* Ita nati estis, ut bona malaque vestra ad remp. pertineant. Tacit. l. iv. c. 8.

† Esth. i. 13.

‡ Plut. in Apoph. p. 172.

the king in his expedition? Was there ever an occasion wherein he had more need of counsel, than when he formed the design of making war upon the Scythians? And could any one give more prudent advice, than what his brother gave him on that occasion? But he would not follow it. Does there appear in that whole expedition any mark of wisdom or prudence? What do we see in all that affair, but a prince intoxicated with his greatness, who fancies there is nothing in the world that can resist him; and whose weak ambition to signalize himself by an extraordinary conquest, has stifled all the good sense, judgment, and even military knowledge, he possessed before?

What constitutes the solid glory of Darius's reign is, his being chosen by God himself, as Cyrus had been before, to be the instrument of his mercies towards his people, the declared protector of the Israelites, and the restorer of the temple at Jerusalem. The reader may see this part of his history in the book of Ezra, and in the writings of the prophets Haggai and Zechariah.

